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KARUIZAWA FELLOWSHIP CONFERENCE NUMBER

SERMON: THE GOSPEL AND THE CHURCH

By the Rt. Rev. John C. Mann, Bishop of Kyushu

AND OTHER PAPERS ON

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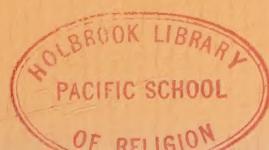
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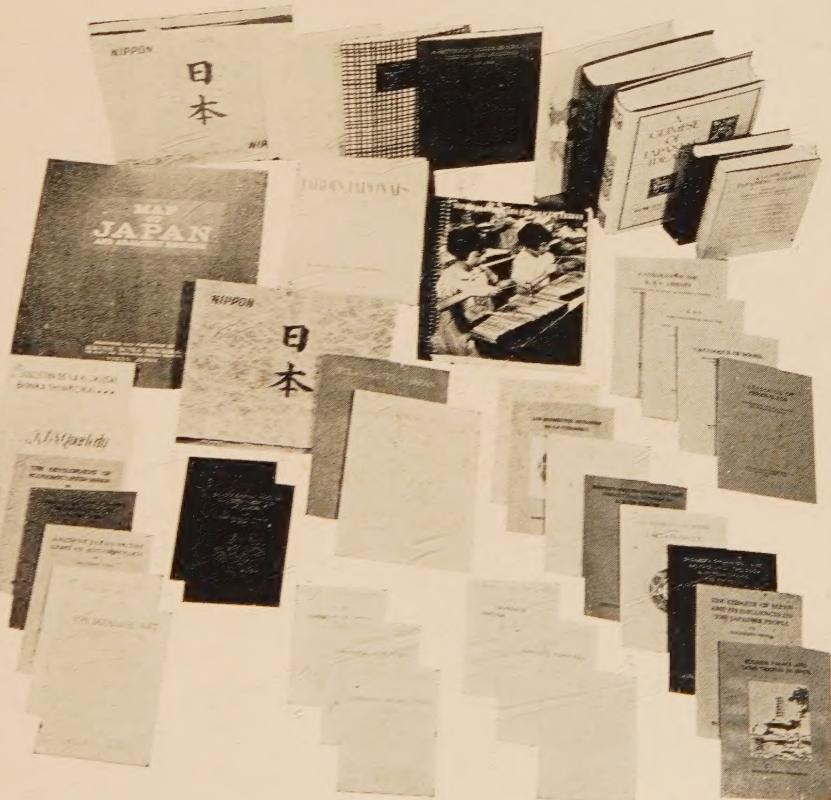
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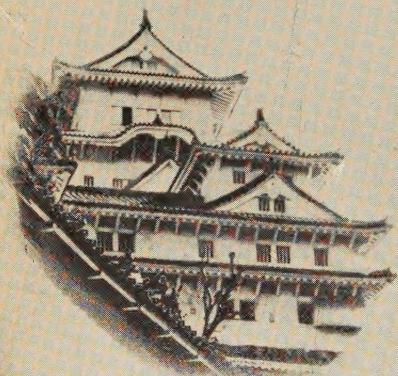


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CONTENTS

Editorial Notes	299
War, and the Divine Expectation — Blessed are the Meek — The Japanese Church, one of the "Younger" at Madras — World Conference of Christian Youth.	
Sermon: "The Gospel and the Church" <i>Bishop John C. Mann</i>	307
(Karuizawa "Fellowship" Conference Sermon)	
Evangelism—Madras and Japan	Charles Iglehart 317
Renewed Emphasis on Evangelism	S. Hirono 327
Youth and Christian Responsibility	Soichi Saito 335
Madras and Christian Education in Japan. <i>Takuo Matsumoto</i>	341
After Madras	Paul Harrison 347
Poems: He hath set Eternity in their Hearts. <i>Edna L. Gressitt</i>	451
Solace	Dan C. Holtom, Jr, 352
The Religious Press	<i>Compiled by William Woodard</i> 353
Book Reviews	<i>Compiled by C. K. Sansbury</i> 364
The Japan Christian Year Book—The World Mission of the Church—Through Tragedy to Triumph—The Gospel in the World—The Church of the Tang Dynasty—The Art of Conducting Public Worship.	
"Fellowship of Christian Missionaries" Report—Financial Statement — Report of Missionaries' Mutual Aid Ass' on.	374
News Items	<i>Compiled by M. D. Farnum</i> 378
Personals	<i>Compiled by Daniel C. Buchanan</i> 384
Alphabetical Index of Articles in Japan Christian Quarterly, 1926-1939, Volumes I-XIV.	<i>Compiled by W. T. Thomas</i> 392
Subject Index and Key	410

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THE JAPAN CHRISTIAN QUARTERLY

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Editorial Notes

WAR, and the Divine Expectation

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for these things must come to pass; but the end is not yet." (Romans 24:6). War continues in China, war has broken out in Europe, another world war may not be so remote; and it is difficult for serious minded folk to maintain steady faith in a noble destiny for humanity under the providence of an all-wise, righteous and loving God. It is when confronted by such contradictions and in order to preserve something of moral and spiritual integrity in the universe that pious men repeatedly in history have resorted to apocalypticism and eschatology. This prophetic word from Jesus has been given many such interpretations. "The end" has been regarded as the end of the world and the judgment, following which the millennial hope will be realized.

However, it is possible and preferable, this writer believes, to interpret Jesus' prophecy as giving assurance that even in the wars and rumors of wars that seem inevitable in our mal-adjusted world, God's ultimate purpose for humanity is not thwarted, and that when man has eventually learned the futility of conflict and has turned from vanity to the Divine way a new order will appear. This is the sequence of creation as we see it in all history, from man's most savage state to the degree of social welfare that has thus far been achieved. But God's great creative process is not yet complete; the end is not yet, nor will it be so long as men and families and classes and nations fight.

Nevertheless there is an end toward which all creation moveth, God's end. "The whole creation groaneth and travaileth in pain together until now" to some purpose; and to the devout Christian it can be only to this end: "the earnest expectation of the creation waiteth for the revealing of the sons of God." (Romans 8:19). Here is Christianity's sublime faith and assurance. "If God be for us, who can be against us!" (Romans 8:31). We therefore take heart and redouble our efforts in cooperation with the Divine ex-

pectation. As for the new and frightful war in Europe, we are appalled. Perhaps we of the West are somewhat chastened, we who have accused some other peoples and nations of barbarous motives and methods in recent years. The veneer of civilization is all too thin on all of us. We are thrown back upon God to save us and the world from the evil in ourselves. But, thanks be to Christ who lived, died and liveth again in and for this conviction, "We know whom we have believed and are persuaded that He is able to guard that which we've committed unto Him against that day." (II Timothy 1.12). *The end is not yet:* we must continue to strive and faint not in the pursuit of God's end, and at the same time we become the more aware that all our means must be consistent with that END.

—T. T. B.

Blessed Are The Meek

In the course of my work, I frequently have to consult Dr. Kagawa. I go for instructions for letter writing, I come away with inspiration for living. Today was no exception. I witnessed the kindly farewell to a young lady going down to assist while she recuperates at the new T. B. preventorium at Toyoshima in the Inland Sea. At that time I decided that I ought to write about this new venture in healing broken bodies, but subsequent conversation was so interesting I changed my subject.

"Many people seem to be looking for and stressing Christian compromise but I would have them look for compromise from other sources. How many have observed the attitude of the government? On every special occasion, there goes forth a call for a minute of silent prayer. That is a direct adaptation of the Christian's prayer. I wish we could give more publicity to things like this as well as to the success of the evangelistic meetings of last spring and the awakened interest in Christianity" said my instructor.

"Tell me what to say," I counter demanded and his reply was an eager witness to his faith.

"For over ten years, there had been no Christian meeting in the Imperial University of Kyoto, until I was invited there in May, but students there as well as elsewhere are concerned with the seriousness of life and are now welcoming any teaching which will help them face their problems. When the special meeting was held in the Central Tabernacle, near the Tokyo Imperial University, in one night over two hundred and seventy cards were signed which evidenced the great interest of the students there. It is also significant that in spite of Shinto pressure or maybe because of it, the membership in college Young Men's and Young Women's Christian Associations has doubled.

"It is true that in certain districts where the Governors are anti-Christian, some difficulty has been encountered but in other communities, the meetings have been extraordinarily good.

"The Christian leaders in Sapporo were somewhat dubious about the at-

tendance at our meeting in June. They had made no display advertisements but instead had distributed five thousand tickets. They felt that there would be no more than one thousand at the mass meeting but contrary to their expectations, two thousand five hundred came and the doors had to be closed at the announced hour of opening. Similar interest and enthusiasm were played in Otaru and Asahigawa.

"Long hours and the pressure of industry have made it difficult to reach laborers and industrial workers. In spite of spiritual mobilization, high wages and the war boom have lured many into profligate ways of living; but to the thinking students and to the rural peoples, whose sons have far too often gone forth in khaki, only to return in small white boxes, life demands explanation and guidance and the message of the Cross finds a lodging place in their hearts.

"We are told that many Christians are chosen as army pay masters because the authorities recognize their trustworthiness.

"Recently I heard the following story of a Tenrikyo believer. He was a barber in the great iron works at Yawata when he was conscripted and sent to China. While in the army he became a Christian, although not baptized, and his Bible received constant study. Stricken in battle, his company commander went to his side. Bending low, he asked the youth if he had final message and received a short answer,—"Roman 11:36." The words had no meaning to the listener and he repeated his question but received the same reply. Thinking the soldier was delirious perhaps, he tried a third time, hoping for a lucid reply, but the dying man repeated his words and soon after breathed his last. The young barber had early learned a complete trust which many of us might well emulate. How many of us can say with him, 'For of him, and through him, and unto him are all things. To him be the glory for ever. Amen.'?

"Many people talk about the Kingdom of God as though it was a glorious state, which can only be attained in some future time," he continued. "Jesus did not teach that. For Him, it grew out of inner consciousness. Beginning in Him, it grows and progresses and will end in God's own time. There is no conflict between the second coming and evolution if we live up to the principles of the Cross. The Cross is the beginning and the method and the tolls of the Eternal Kingdom.

"I preach only the Cross in these dark days, for only as it takes its place in men's consciousness can we hope to save them, and through them, the world. If I could coin a new word I would write that the world must be 'consciousized'—that is, made conscious of the Kingdom of God. Christ must be in you and in me. Only the religion of Christ has made men conscious of the Kingdom of God within them. I do not preach a doctrinal Christ, I preach a living Christ, he who is the eternal law of life."

"But", I asked, "In these days when horror and hate are rampant, should we not renounce and denounce all the forces of evil and might?"

"We must never compromise with them," he said. "But let us never depart from the way of love. Many of us may well be called the sons of Genghis Khan. His hordes swept across the Mongolian plains and left them barren and waste. But the Prince of Peace came meek and gentle and riding upon an ass, and the wilderness and the dry land were glad and the desert place rejoiced and blossomed as the rose. Blessed are the meek for they shall inherit the earth."

"But it is hard to have that far view. We of the West want to see things happening now," I interrupted.

"Near-sightedness is not confined to the west. Many Orientals are similarly afflicted, too," was the laughing rejoinder as Dr. Kagawa groped on his desk and located a book which he held close before his eyes as he leafed its pages. "By the way," he said, as though he were changing the subject, "have you read this splendid book on Japanese architecture, by Taut the German architect? He says there are two kinds of architecture in Japan, one, which is represented by Nikko, is garish and ugly and the other as seen in the Katsura palace in Kyoto is simplicity and beauty itself. It is true. Nikko is the product of the Shogun culture, ugly and gaudy. Shogun culture will never bring beauty and peace. That comes only from simplicity and love. The natural setting of Nikko is what justifies its claim to fame. True repose of spirit comes from simple and beautiful things like the Katsura palace. The mighty think that the earth is theirs for the taking, but we have Christ's own promise that it will belong to the meek. 'Blessed are they that put their trust in him.'"

So I came home across the rice fields with a revised design for living.

—J. M. T.

The Japanese Church, One of the "Younger" at Madras

Increasingly it becomes apparent that the Madras conference made an impression on at least one national group of the so-called "younger" churches such as no other international religious convention has ever made. There are those who criticize "Tambaram" as just another foreign missionary conference set up by aggressive European and American leaders and run through according to Western ideas of efficiency. The Jerusalem conference of 1938 may have been inevitably such an affair, though delegates from the so-called mission fields had greater representation and influence than at any previous world missionary gathering. The Oxford conference on Life and Work and the Edinburgh conference on Faith and Order were perhaps of a slightly less cosmopolitan nature, and naturally so, though even in these gatherings the younger churches were articulate.

The Madras conference was, however, conceived and executed particularly as a gathering of, for, and as much as possible by the Younger Churches though not calculated to exclude the older churches' representatives and leaders who are yet important factors in the lands where the younger and erstwhile "missionary" churches are to be found.

That the Christian church in Japan has made remarkable progress in indigenization most observers are aware. It is proper that Christian leaders from this country should participate in a world conference on a basis of complete equality with representatives of other and even older national church groups. In fact, to some the growing national character and pride of the Japanese church has seemed an additional reason for throwing their delegates into ever more contact with Christians of other lands and in particular of other non-Western countries.

Madras has done much for Japan's representatives and we doubt not that that this influence will penetrate throughout the Japanese church. In the first place, to find their own delegation one of 64 national groups representing the Christian church of almost every race, nation and tribe on the face of the globe was a significant experience, as indicated by one of the Japanese delegates whose papers are found in this issue of the *Quarterly*. Again, it was impressive to find that, though Japanese Christianity was more advanced than some of the other younger churches in such things as native-leadership, self-support, etc., in other regards, as for instance, in aggressive evangelism and religious education, Japan is backward if not actually retrograde. A Japanese representative, writing in the 1939 Japan Christian Year Book, says: "Those of us who attended the Madras conference returned to our native country humbled by the thought of how little the Japanese church has accomplished, . . . nevertheless . . . convinced of its mission." It was also probably a valuable experience to discover that it is not only Western people who fear and resent Japanese aggressiveness in continental Asian affairs, but that others of the very younger Oriental national groups for whose moral and cultural leadership Japan feels so much responsibility, have the same feeling. (See Madras and Christian Education in Japan, p. 341)

This is all to the good and requires soul searching to determine what is Japan's place of acknowledged and Christian leadership in Asia. And here it is well for Westerners to observe in how many other ways the Japanese find themselves in conformity with their non-white and non-western brethren from other lands. Dr. Matsumoto gives us an insight into the often unconscious identification we European and American Christians make between our culture and our religious institutions, and also into the alertness of the younger churches of Asia, Africa and the isles of the sea to reject that which, from such origins, has no value or part in the development in other cultures of strong and vital indigenous churches.

Against such Western insinuations Japan is perhaps even more militantly aroused than some other lands and people just at present, and will exert an increasing influence for the indigenization of the Christian church. Yet in so many ways Japan herself is unconsciously just recapitulating in Oriental life phases of the history of Occidental national developments that one suspects that India and perhaps China will have the greater role to play in the long run in creating the true character of Asiatic Christianity. It is interesting in this connection that the greatest single impression brought back from Madras to Japan in the form of a recommendation to the Japanese church was the value and appropriateness of "group" and "family" evangelism in this country; an idea taken from, but in typically Japanese fashioned adapted, from the mass movements toward Christianity now so significant in India. This is just another reason why it was good to have thrown these younger churches into such intimate fellowship as at Madras. The more of such meetings in future, the better, with even greater responsibilities and prerogatives entrusted to them.

—T. T. B.

World Conference of Christian Youth

To all the Christian world and especially for those who have begun to question the value of more and larger world conferences in such a time of "futilitarianism", the reports from the first World Conference of Christian Youth held at Amsterdam, Holland, July 24 to August 2 should prove encouraging. The very statistics on the meeting are striking: total conference membership, 1775; of whom 1350 were official youth delegates averaging about 25 years of age, from 71 countries and representing 220 separately organized religious groups and national churches. It is doubtful," says Quarry Article No. 1 from the Conference, "whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not excepting the meetings of the League of Nations."

Though naturally such a conference had a predominantly European and Anglo-Saxon complexion it was significant that more than 500 came from 20 nations of continental Europe, 25 from countries in South America, 25 from Africa, and 115 from Asia, including 32 from India, 30 from China and 25 from Japan. Gt. Britain and Ireland had 204 representatives, the U.S.A. 328. About two out of five delegates were young women. Though the great majority were, of course, members of some church, yet there were some present representing groups other than churches who kept the conference from emphasizing anything narrower than the universal aspects of the Kingdom of God. It is only to be regretted that there were no delegates present from the churches or the Christian movement in Germany, from Soviet Russia or from the Roman Catholic communion.

Among the important utterances by speakers and leaders one in particular has caught this writer's eye. Dr. Reinhold Niebuhr of Union Theological Seminary, New York, speaking on "The Christian in a World of Conflict," is reported as saying that Christians ought not to be surprised at the conflicts of the world, which are provoked by the existence of sin, and that they must not regard the peace of this world as a supreme good. But Christians must not violate this peace. In the event of conflict, a Christian must not merely hold himself aloof from the fray, but must remember that the position occupied by God is always one that transcends conflicts. Therefore it is the duty of Christians, at least, to look with sympathy upon those who have received from God the special and sometimes opprobrious task of witnessing against war.

As is customary at all such conferences with which the World Student Christian Federation is connected, the time was largely given to mass meetings, lectures, discussion, and Bible study, with extra-curricular receptions, sight seeing trips, and the like thrown in. The climax came with the observance of the Holy Communion, yet because of the diversities of belief and practice found in such a gathering it was impossible to have one service in which all could participate. An impressive and united preparatory service was held on Saturday evening, and then on Sunday and Monday the sacrament was observed according to the four main liturgical traditions represented. Yet this was far from ideal and it was Robert Mackie, general secretary of the World Student Christian Federation, who gave voice to the feeling of paradox and discomfort produced in the hearts of all communicants, explaining that the necessity for separate communion services must be a reason not for irritation but for deep penitence and also for hope and effort that, because Christ himself is the Host at this commemoration, the time will soon come when His supper may be celebrated by a united family.

Though findings and resolutions were not drawn up by the conference an official statement was made before the entire body on the last day embodying the spirit and will of the group. Among many significant statements the following seem high lights of youthful vision for the future:—

"We are 1500 delegates from over 70 peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are drawn from every walk of life. And yet we are here together because we have one Calling and acknowledge one Lord.....We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their visions, and who train and discipline themselves to live every day as members of the Christian community We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict or persecution we must strengthen one another and preserve our Christian unity unbroken. . . . Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. . . . The world needs a united Church. . . . We summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the world of life which Christ speaks to us. . . . To listen to God means to obey Him. As we now return to our different lands, and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of cooperation and fellowship which we have been led to must be faithfully carried on. . . . 'The people who do know their God shall be strong and do exploits.'"

Our only comment for Japan is that 25 Japanese youthful delegates from such a conference, representing both the churches and the Christian Associations of the land, could and indeed very possibly, may bring a new order to pass here within the next few years. That would mean of course many drastic changes in the moribund aspects of the organized Christian movement in Japan. For some of us older workers the chiefest contribution may be to encourage these youth. Otherwise. . . . but let's leave that to the imaginations of those who have them.

—T. T. B.

The Gospel and the Church

The Right Reverend JOHN C. MANN

(Karuizawa Conference Sermon)

“Allowed of God to be put in truth with the Gospel.”

I Thessalonians ii. 4.

In our eagerness to safeguard the truth, how often it happens that we Christians tend to emphasize different aspects of that truth until they begin to look like contradictions; but all the time they should rather be thought of as complimentary. At once we recall such pairs of concepts as faith and works, foreknowledge and freewill, personal salvation and social regeneration; and we remember the bitter controversies that have raged around them. This morning we are going to think about another of those strange contrasts and one that has worked much mischief—that between the church and the gospel.

In a London suburb with which I am well acquainted there stands a certain hall. In a window facing the street a large Bible is always displayed so that any passer-by may, if he will, pause to read the open page; and over its door is an announcement that the gospel of the grace of God is preached there every Lord's Day. A couple of hundred yards further down the hill stands a fine church where they have developed a somewhat elaborate ritual and a high ecclesiastical doctrine. I fancy that there is little coming and going, or interchange of worshippers, between the gospel hall and the parish church. Yet the most rigid of churchmen might find something to admire in the strength of the fellowship that binds together the little community at the hall. On the other hand if one from that community should wander down the hill and find himself present at the celebration of the eucharist he might well be arrested by the pronouncement that comes at the heart of the service:

“Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.”

“Come unto me all that travail and are heavy laden, and I will refresh you.”

"So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

Hear also what Saint John saith:—

"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."

Hear also what Saint Paul saith:—

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

Indeed, if he were to choose four verses from the Bible which best sum up the gospel that means so much to him and to others up the road, is it not possible that he might light upon those same comfortable words?

Now, such a meaningless contrast as that between the church and the gospel grows partly out of our exaggerated emphases and partly out of the corruption of two good things. Churchmanship may degenerate into ecclesiasticism in its unfortunate sense, into mere churchiness. I looked up the definition of that word in the dictionary and found that it means "obtrusive or intolerant devotion to church" and it is small wonder that those who see in that a sad departure from the example of the early church seek to correct things by an emphasis upon the gospel. But that very emphasis may create fresh difficulties. It may lead to sore neglect to build converts into a community in Christ, as though one should sow and reap and then leave neglected in the field the harvest that ought to be gathered into the barn. The responsibility for the exaggeration, in either direction, rests not only upon the exaggerator but upon him who drove him into it!

• **Madras emphasized both Church and Evangelism**

I think we may well be thankful that there is, in these days, a greater readiness to admit the one sidedness of much of our thinking; that there is, for example, regret that we should ever have allowed anything in the way of antagonism between church and gospel, and a fresh realisation of the closeness of their dependence the one upon the other. During these past two days of conference the gathering held at the end of last year at Tambaram, just outside Madras, has provided much of the material for our thinking and we may well turn once more to Madras this morning for illustrations of this happy rapprochement. The theme of that conference was "the World Mission of the

Church"; but against that background the problem of evangelism stood out as of supreme importance, and that was true whatever branch of Christian service was considered. Madras tackled both subjects—both that of the church and that of evangelism. Our thoughts were carried to great heights as one after another put before us the place of the church in the purposes of God. Elsewhere I have confessed that I found the conference a rebuke to any thought of superiority that one may have entertained as being more careful than others to hold correct and definite views about the church. While there was quite a variety of ecclesiastical views displayed at Tambaram, one learned to respect the sincerity with which others sought to think right thoughts about the church of Christ. The other outstanding subject was, as I have said, that of evangelism, its claim and its urgency, its failures and successes, its content and its technique. The literature that was sent in advance to all delegates by way of preparation for the conference showed how large was the place that its organisers accorded to the subject of evangelism. Yet these subjects were not considered in mutual isolation, much less as being in any sort of antagonism. The mission of the church was to give the gospel to the world and in that giving it would find the renewal and the expansion of its own life.

In the daytime we met for group study and it was my privilege to belong to a section which tackled some of the practical problems of the church. This we did under the stimulating chairmanship of Dr. Pickett, the Methodist bishop who has made such a fine study of the so-called mass movements. He was clear and incisive in the lead which he gave us as to the need for making the church central in the organised work of the mass movement areas. He was insistent, too, upon the place of the worship of the church. It was to be liturgical worship in which both minister and people had their appointed parts; and it was this worship which would, under God, serve to develop the Christian life and experience of those crowds of villagers who had responded to the simplest of gospel teaching.

In the evening the four to five hundred delegates assembled in the Anderson Hall for fellowship in thought and prayer. On one such evening the programme first provided us with a masterly summary of the New Testament teaching on the church which was written by Dr. Wentz, the Lutheran leader, but read to the assembly by a friend, as the doctor himself was prevented

through sickness from being present that evening. This paper was followed by a less formal talk given by Dr. Azariah, Bishop of Dornakal, who, in his diocese alone, has seen the addition of tens of thousands of Christian converts. With a wealth of illustration drawn from his own experience he told us of the place that evangelism had in the strengthening of the faith and the building of the character of these Christians. And so in a most striking way there was brought before us at one and the same session, the theory of the church and the practice of the gospel.

Definition of Evangelism

These are but illustrations of the thought that dominated the conference of the place of the church in evangelism and, one should add, of evangelism in the church. As to the meaning of evangelism can we do better than use the definition which was quoted in more than one connection at Madras? "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church."

But, it was no new discovery that was made at Madras; rather it was the rediscovery by a twentieth century group of things that had been grasped and taught by the apostles of the first century. As we read how the early church faced its problems and its opportunities we find guidance for the solution of our own problems and for the fulfilment of our own opportunities. Nowhere is the happy union of church and gospel set out more clearly than in the word, both spoken by St. Paul, and written by him, to the church of Christ in Ephesus.

That spoken word we have heard this morning in our Scripture lesson (Ephesians). The great missionary expected that it would prove to be his farewell exhortation to the elders of that church and, that being so, he would surely want to stress the things that were of most importance. So he told them of his message and how he had gone about preaching the Kingdom. He described that preaching as witness to the gospel of the grace of God (that of course, is where my London Mission Hall got its theme—the gospel of the grace of God) and he gave the gist of that gospel in words which no preacher can dare to forget as "repentance toward God and faith toward our Lord Jesus Christ." Now, we are continually reminded that the gospel must be preached in terms which the present age can understand. That is a proposition with

which all will agree and it accounts for the veritable spate of books that profess to set out the message of Christ in modern form. But, whatever the terms in which we preach, our message, reduced to fundamentals will always be the gospel of the grace of God, a testimony to the need for repentance and faith.

Declaring the whole counsel of God

I say "will always be" but that may commit us to a revision of our ways. Is it not often true that in our evangelistic meetings we strike a sure note in the passage of Scripture selected and even in the hymns used, but fail to sustain the note when we come to the preaching? We quicken the expectation of an audience with such a hymn as: "My hope is built on nothing less than Jesus' blood and righteousness"; we stress the need of a radical change of heart by reading the account of the interview of Nicodemus with our Lord, and then let the people settle down to an hour's discourse on some up-to-date topic such as, shall we say? "Christianity in relation to the totalitarian concept." When that is over, and with a kind of forlorn hope, we appeal for decisions with: "Just as I am without one plea." So often "the hungry sheep look up and are not fed." Oh, the tragedy of it! Happy is he who can say of his own preaching what Saint Paul did of his—that he had "not shunned to declare. . . .the whole counsel of God."

So it is refreshing to notice that these world-wide conferences get back to the old message in very straight terms (and I suppose we would acknowledge that they bring together a fair average of up-to-date people.) For example, hear Lausanne of 1927: "The message of the Church to the world is and must always remain the Gospel of Jesus Christ. The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ." Or, hear Jerusalem in 1928: "Our message is Jesus Christ. He in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an evergrowing, ever-enlarging, everlasting life." Again, hear Madras ten years later (and a ten years of what violent change in the world of men!): "Who then shall save? God saves, through Jesus Christ our Lord. 'God so loved the world that He gave His only begot-

ten Son that whosoever believeth in Him should not perish but have everlasting life.' This is the heart of the Christian Gospel, the Gospel which we proclaim." What a simplicity of words with which to meet the complexities of the age!

Paul pleads for the Church

Yes, and Saint Paul would approve; but he would ask us to listen in our turn as he goes on to plead fervently for the church. His very faithfulness in holding back nothing that was profitable had resulted in the Church of Ephesus, established in the very midst of rampant idolatry; actually a growing threat to the economic security of the idol profiteers. As he entrusts this church of his labour and tears to the elders he warns and pleads; for the church is a precious thing, purchased with the blood of God Himself.

We turn to the word of the same apostle as it was written to this so-dearly-bought congregation and find the same intertwining of the gospel and the church; and our argument loses nothing even if it be true that the letter was intended to be read in other churches besides that of Ephesus. Asked to preach what is popularly known as a gospel sermon, would not many of us turn to this epistle for material? Challenged to set out the New Testament teaching on the church, would we not go instinctively to some of its familiar passages? Yet we should find these subjects treated not as separate themes but as blending in the one great theme of the eternal purpose of God. We cannot do more this morning than glance at three of the ways in which this close connection of church and gospel is worked out.

1. *The Church is the outcome of the Gospel.* Take chapter one where St. Paul speaks of the grace that God has bestowed so freely upon us in the Beloved, of redemption through His blood, of the forgiveness of sins—all of them the persuasive arguments of the gospel preacher—and then, with a connecting "therefore" goes off into that panegyric of Christ that runs breathlessly through nine verses, and some two hundred words, without a stop and ends by crowning Him as Head of the Church which is His Body. Or, glance at chapter two, so rich in the gospel message which we may well summarize in the words that stand at the head of the chapter in the Authorised Version: "What we were by nature and what we are by grace." It is all there: the disobedience and the lusts of the flesh; the spiritual deadness and the wrath of God; the glorious contrast of the abounding love and mercy of the same God;

reconciliation through the Cross; the new creation in Christ; the free gift to the believer—material for a year, if not for a lifetime, of sermons. And again with a connecting “now therefore” it goes on to describe the church in terms of the household of God, a temple of the Holy Spirit, built upon the foundations of the apostles and prophets with Jesus Christ Himself as the cornerstone. It does indeed describe “what we were by nature and what we are by grace,” or, if we may suggest a sub-title, “how the gospel brings men into the fellowship of the church.”

2. Chapter three may well lead us to our second point, which is that *the church exists to declare the gospel*. Here we have Paul as the chosen messenger and the church as the divine instrument, or, the sphere of God’s working. See how the writer piles up words about a certain mystery which had not been made known to men in other ages as it had now been made known to the apostles and prophets by the Holy Spirit, some mystery which, in spite of his unworthiness, had been made known to Paul through a special dispensation of the grace of God and the effectual working of His power, some mystery which from the beginning of the world had been hid in God but had now been made available for all in Christ. Then comes the explanation of this mystery to the effect that those who are Gentiles can share equally with Jews in the riches of God. It is a fact so obvious to us Gentiles that the explanation would come as a kind of anti-climax if we did not remember two things; first, that in the circles in which the apostle moved it must have seemed anything but obvious and, second, that in our generation we are equally obtuse and tend to narrow the all-embracing width of the loving arms of God and to put whole classes of men outside their reach—not, of course in what we profess but in what we actually do or, rather, fail to do.

Having so described his call and with the familiar connecting word—a “wherefore” this time—the apostle goes on to pray that the glory of God who had planned such things might be manifest in and through the church. Not this chapter alone, but running right through the epistle, we have the thought of the fulfilment of the purpose of God through his church; but it must be through a church which has been accounted worthy, as St. Paul said of himself on another occasion, “to be put in trust with the gospel.” Let us define the church as a trust company—a company of men and women, of young and old, who having repented and believed the gospel, and having been accounted

by God as faithful, have had the gospel entrusted to them for the sake of others. "It is required in stewards that a man be found faithful." It is required of a trust company that it be true to its trust. It is required of the church that it shall be loyal in preaching the gospel of the grace of God.

3. Our third point is linked with the fourth chapter where we find that *the unity of the church depends upon the great evangelical facts*, upon forgiveness of sins through Christ, upon the putting off of the old man and the putting on of the new, upon a new life guaranteed by the bestowal of the Holy Spirit in measure—an earnest of the things that are to be. The unity of the church depends upon the fact of the work of Father, Son and Holy Spirit, to which man responds with one faith, one hope and one baptism.

Spiritual unity and pooling of resources

Before the Madras conference met considerable play was made of the frequent use of the word ecumenical to describe its scope and its purpose; and, indeed, when we got to Tambaram we could not help being aware that there were wide areas of Christendom and great branches of the church of Christ that found no representation there. But to all those who were there the question of a closer union of all who follow Him was bound to be a matter of importance. That was especially true of the representatives of the younger churches who appealed to the older churches with all the fervour they possessed to support and encourage them in striving for visible and organic union. Both they and those who drew up the report that embodied their appeal followed common practice in seeing such union, or re-union, indicated in our Lord's prayer "that they may all be one." Personally I never feel quite happy about that exegesis; for I believe it is more true to its purpose, as well as more inspiring, to interpret the prayer as one for such a spiritual unity as is described in this fourth chapter of the Ephesian epistle where God and man are one in Christ through the unifying power of the Holy Spirit. A visible and organic union would be premature if it were not based upon this fundamental oneness; but, on the other hand, who can doubt that the strengthening of such evangelical unity would, in the providence of God, bring us together in ways at present unknown?

But, if the unity of the church thus depends upon the realisation of the gospel, the corollary is true that the mission of the gospel demands the co-

operation of the whole church of Christ. The unfinished task is such that it demands the pooling of all its resources. Until it pours all its learning and its experience, all its wealth of men and money into one common treasury for the conversion of mankind there is no hope for the fulfilment of its obligation as having been "put in trust with the gospel."

It is tempting to go on into the closing chapters of the epistle to see how this gospel-begun, church-continued life is worked out in daily life and human relationships; to see also the nature of the spiritual equipment that is offered for our Christian warfare. But, provided that nobody thinks that these things have been forgotten, it seems better that we should limit our thinking this morning to the three points that have been suggested.

I close, as I began, with an illustration. Church papers in England have recently made merry over the story of an Indian pastor who, having been shown over Westminster Abbey, wanted to know whether it was S.P.G. or C.M.S. But the question corresponded to something in his own experience in India of a distinction, perhaps a certain rivalry, between these great missionary organisations. Only the other day I received a printed report from a church in Madras where I was invited to speak the Sunday morning before the conference began and on the cover of the report prominence is given to the name of the society whose work resulted in the forming of that pastorate. The S.P.G. was founded in 1701 and its work is characterized by strong views about the nature and function of the church and by insistence upon its discipline and ritual. The C.M.S. is comparatively young, with a history of only 140 years, and has always put the gospel in the forefront of its programme and its reports. It has often been suggested, facetiously, that these societies should exchange names, that the S.P.G. would be more happily known as the Church Missionary Society, leaving the C.M.S. to rejoice in the name of the Society for the Propagation of the Gospel. But if that suggestion were to be made seriously the preacher this morning would want to be in the front rank of protesters. For were the S.P.G. ever to lose sight of the place of the gospel in the building up of the church, or the C.M.S. to lose sight of the growth of the church as the proper objective of the propagation of the gospel, one would hope that their respective names would help them to restore a right balance. Indeed, in view of the trust from God that we share with his faithful servant Paul, should we

not ask for ourselves, and not for these two organizations only, that the church of Christ may ever be a glorious missionary society for the propagation of the gospel of the grace of God.

ADULT LITERACY

(Taken from the India N. C. C. Review.)

HOW TO TEACH THE HINDI PHONETIC CHART

Go to a village and sing the Hindi Song:

1. Everybody's singing, Kakukukekao;
All of India's singing, Kakukukekao;
Soon you will be reading, Kakukukekao;
That is why we're singing, Kakukukekao;
Till the skies are singing, Kakukukekao
All the girls are singing; All the men are singing; All the children
singing, Kakukukekao.

2. Select a very bright man (or woman). Say: 'I looked around for the brightest man and I chose you. I want to make a teacher of you. A bright man like you will know this lesson in a few minutes, then you will teach somebody else exactly the same way I teach you. So watch how I teach.' Then start! The whole is to be taught in 10 minutes. Waste no words.

(This simple refrain—Ka-ki-ku-ke-kau—so carries us Japan missionaries back to our own language study that we cannot help wondering whether there has been any borrowing in India of Japan's syllabic methods of reducing the speech of the land to its simplest components:—

Ka-ki-ku-ke-ko,

Sa-shi-su-se-so, etc. etc.

To be sure Kobo-Daishi, or whoever it was who first used this system in Japan so long ago, is acknowledged to have done so after visiting the Continent, and both the vowel and the consonant sounds are so akin to those of Sanskrit and of the classical languages of Europe as to make it not so surprising that there should be similarity. But we can't help wondering what is the history of this conformity. How about it, India?

—Editor, J.C.Q.)



Third annual conference of the Fellowship of Christian Missionaries in Japan, held at
Karuizawa Auditorium, July 28-30th.



MEMORIES OF MADRAS CONFERENCE

Top, View of the Conference and buildings at Tambaram; upper left, two delegates from Japan on the campus; upper right, Taj Mahal at Agra; center, Japan's delegation on way to Madras; lower left, typical Indian village; lower right, material for Village evangelism.

Evangelism, - Madras and Japan.

CHARLES IGLEHART

The theme of the enlarged meeting of the International Missionary Council held in Tambaram, Madras, India during December of 1938 was "The World Mission of the Church". It was essentially a conference on Evangelism; particularly with reference to the "Younger churches", though most of its studies have relevance to the older churches of the West as well. Its work was divided into sixteen major and a dozen other groups. Of these five or six deal explicitly with Evangelism, and virtually every one was pertinent to this theme. We have in hand now the inexpensive, one-volume report of the conference, with all its findings and statements, published as: "The World Mission of the Church." Whatever we may attempt in this brief treatment may best be considered as a report or summary of the chief areas of common experience and conviction that emerge from the conference, its preliminary studies and its findings, with an indication of their applicability to our situation in Japan.

I. Evangelism—The Meaning of the Term

In the first chapter of Dr. Mott's book there are as many definitions of evangelism given as there are contributors to the symposium. Yet at their core they all express the same meaning. A very full definition has been reached by the Archbishop's Committee of the Church of England as follows: "To evangelize is so to present Jesus Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His Church." From Korea comes Dr. Ryang's interpretation: "Evangelism is a heart-desire to impart Jesus Christ to others, and to share his love and grace with them through any and all forms of service. Accord-

ing to Prof. Camargo of Mexico it is "witnessing in life, words and service, to bring all men in touch with the redeeming power of Christ." We agree with Dr. Mott in his summarizing chapter where he says: "The whole subject of evangelism in all its elemental simplicity, as well as in its profundity and mystery, may be summed up in the phrase *adequate exposure to Christ Himself.*"

II. Motives for Evangelism

Throughout Christian history there have been varied motives behind the extension of the evangel, and God has been able to bless work done on low levels. But that will not excuse us from a careful examination of our own motivations today. All evangelists must have a care to spiritual pride and vanity, to even avarice and self-advertising. The unlovely traits of self-assertiveness, cocksureness and superior bearing toward others are always dangers.

Throughout the world today, and certainly in Japan there is the baffling interweaving of Christian activities with national concerns and even colonial or political policy. (vid. Sections I, XV.) Our church here is getting gratifying recognition today as never before from community and government. But it is disinterested, and the price to be paid may be more than the church ought to pay. We who are on the sidelines can only continue to trust our colleagues and to pray that they may have both wisdom and courage for this difficult day. The danger of making the church itself an end, too, was keenly felt at Madras. Stanley Jones felt that the conference went astray at this place, but I think most people felt that it was recognized throughout that the church, while it is in practice God's instrument for the saving of men, can call forth no loyalties that are not subordinate to obedience to the living Christ.

Exposure to Christ will correct our view of lost mankind and of his deepest areas of need. Mere compassion is never enough for a full-rounded work of redemption. We must see our fellow-men with the eyes of Christ.

Nor is it enough that we be driven by a sense of the greatness and the awfulness of the external God. That gives the cement to Juda-

ism and the driving power to Islam, but the impulsion of the Christian gospel must come from elsewhere. It is the compulsion of love. Grateful love to a Savior-Father-God of righteousness who has come to our rescue and given us new life in His Son. "He has become life to us; we must share that life".

III. The Mood and Manner of Evangelism.

The mood at Madras was one of combined penitence and confidence. Our own achievements leave us abashed and silent. But we have no wavering in our confidence in the power of God's love in and through Christ. (Sect. I.)

We know that we must make our approach to people who already are feeding their lives at other spiritual springs. The forms of the great non-Christian religions, and their patterns of conduct and even of thinking are being greatly modified. They seem to be approaching the Christian way in many areas. Also in many aspects they seem to be breaking up under the shocks of the modern world. But the unanimous testimony from all fields at Madras was that they are at their heart today stronger than ever before. (Sect. V.) They are not yielding their adherents to the Christian faith in any large movements. How shall we approach them? Theologically this is a question which divides the church leaders, especially those of the west. But in practical evangelistic procedure there is no contradiction. We fully recognize their values, and we consider God to have used them as "school-masters unto Christ". Now we offer them Jesus of Nazareth who is the Christ," both the wisdom of God and the power of God unto salvation. He is at once the supreme and solitary point of uniqueness in our Christian approach, and also the commonly recognized point of contact with all mankind.

IV. The Message which is the Evangel

In the words of the Madras findings: "Christianity comes to the world both as a Message and as a Movement". The message has been indicated already in all that we have said. "We live by faith in God, the Father of our Lord, Jesus Christ." Or as the magnificent statement of faith sent out from Jerusalem at Easter of 1928

has it: "Our message is Jesus Christ. He is the revelation of what God is, and of what man through Him may become." There are many implications and corollaries of this centre of faith. They involve our views of man, of human history, of society and of the future life. But one thing is essential, and that is to focus on God whose light shined for us in the face of Jesus Christ. If ever the world, and if ever Japan needed to heed the stern words of the decalogue: "Thou shalt have none other gods before me" it is to-day. But all this and more we can accomplish when we bring men into conformity to the will of God by discipleship to Jesus the Christ.

V. The Movement of the Evangel

This wondrous message must take human voice in testimony; must take flesh and blood in service. The kernel of the whole matter lies in the possession by us individual Christians of a present, vital experience of God's saving grace in Christ, which may be transmitted in our everyday life. The thing we are so prone to forget but which had repeated emphasis at Madras is that the baseline work of evangelism is to be done not by the experts or full-time, paid workers, but by the "common run" of church members. (Sec. IV.) This has always been so in the great creative periods of Christian effort, and it is so today. We have Jesus' words: "Ye are my witnesses", and they were addressed to all his disciples alike. Our churches in Japan may well benefit from the studies at Madras, all of which indicate that the most fruitful cause of increase in the Christian movement throughout the world is the touching of one life to another in natural relationships, and the informal communication of the Christian witness from individual to individual. Furthermore the more vital local churches are organized with the tradition of an active evangelistic testimony from the entire membership. (Sect. III.)

But heralds are referred to in the New Testament, as well as witnesses, and there is great need—especially here in our Japanese churches,—of a body of trained and commissioned evangelists.

This means not only the trained pastoral ministry of the church, concerning which many interesting suggestions will be discovered in the findings, but also the varying ranks of laymen, women, students and other voluntary part-time leadership trained either by the pastor or in other special ways. (Sect. VIII.) A policy of active evangelism always results in increased emphasis on trained lay leadership, and many other countries have much to teach us in this field.

The next step in the movement is that of bringing the individual to personal commitment to the lordship of Christ. This is what Dr. Mott calls an "adequate exposure." Nothing short of this is sufficient to cause the essential life changes that are required. It is because we stop short of bringing men under the yoke in obedience to Him that we have such large numbers of persons modified by the Christian movement but not willing to identify themselves with it in membership or work. Professor Hocking in his pamphlet on Evangelism says that there is no substitute for the order fixed by Jesus,—Repent, Believe, Surrender, Enter!

Then comes the fellowship in the church. Among the many conceptions regarding the nature and functions of the church the one that gained general acceptance at Madras is that the church is the living organism whereby the life and work of Jesus Christ himself is to be continued in the world today. Its central function then is evangelism, as His was in the days of His flesh. (Sect. II.)

This view of the church naturally sets certain patterns for its structure. One is that if the church is to be an organ of evangelism it must be a people's church. (Sect. VII.) It must offer a natural religious home and fellowship for people who are poor and ignorant and unprivileged. It must be the sort that would seem not strange for farmers or fishermen or miners or factory workers, nor for university professors or peers of the realm. We do not mean that any one local church can achieve all this within its narrow fellowship, but the church itself in its broad life should be able to. But this means that it must break down its western ways, its aloofness from community life, and its traditions of separateness in non-essentials

of conduct. In other words becoming indigenous is no longer a matter of choice; to an evangelistic church it is an urgent necessity. The roots simply must go deeper than our churches in Japan have as yet gone into the cultural soil of its environment. (Sect. V.)

And how about self-support? The Madras findings hold that too much emphasis has been placed upon financial independence to the impairment of the evangelistic program. (Sect. IV.) But there are large numbers who with J. Merle Davis in his published studies hold the contrary opinion that a church burning with evangelistic zeal and with an active program of extension will never be at a loss to meet its own maintenance costs, particularly if most of the staff of workers are on a voluntary basis. (Sect. XII.)

Then there is the matter of church union. (Sect. XVI.) No matter how many commissions may be set up they always seem to get bogged down whenever any steps forward are taken. It is that way now in this country. But in the meantime in actual, practical situations everywhere over Japan local churches are pulling shoulder to shoulder in splendid teamwork in the National United Evangelistic Campaign. Perhaps the ultimate way to church union will prove to be not around committee tables at headquarters, but through the common prayer circles of evangelistic efforts.

VI. Methods of Evangelism

The Christian church throughout the world is now using a wide range of resourcefulness and experimentation in the methods for carrying the evangel. That was plain at Madras. (Sect. VI.) We cannot enumerate them all, nor need we, for suitable methods will always suggest themselves once we define our purpose, and fix the aims of our task. The process begins, as we have said, with the individual, and any method which can catch his interest, avoid prejudice, gain an opening into his mind and then draw him to decision is of value. For this literature is a necessary auxilliary to personal contact. The study of Christian Literature made at Madras was generally considered one of the finest products of the conference. (Sect. XI.) In most countries where the younger churches are, the

majority of the people are illiterate and much effort has to go into the preparatory work of removing this obstacle. We in Japan have the immense advantage of starting with a reading public. But that makes the requirements of a suitable literature still more exacting. The general judgment seems to be that we do not yet have it. We do not now possess, nor are our leaders giving us an adequate volume of literature suited to introducing Jesus Christ to the general public, or to leading inquiring persons to the doorway of the church.

In other countries, too, a large use is being made of tract distribution, radio messages, moving pictures, dramatic presentation, lyric and poetic expression and native music. All of these methods might well be given trial for their fruitfulness in Japan.

The individual does not live in a vacuum, and if he is to be taken by Christ's fishers of men, he must be taken in his natural relationships. This means primarily his family. A genuine and lasting evangelism must bind to the church in one common plan of orderly worship, of religious education, and of Christian service the home life of its members. (Sect. VII.) Here is an alluring and a rewarding field for development on the part of our pastors in this land, and Madras offers reports of many interesting projects and much valuable experience in other countries. But beyond this we must go in tackling non-Christians too, in their household units. And not only in the separate households, but in the local community as well.

We met in India where the church is gaining an enlarging experience in mass evangelism, and many of its leaders were at the conference. (Sect. VI.) We from Japan, however, did not feel that with the very different social conditions here, a complete adoption of the Indian approach to the village or other community would prove altogether promising, though with modifications it might well be tried. There is, however, in the technique of group evangelism something that has much value. The Ashram in India may be either an experiment in communal Christian living on the part of a group of families, or it may be a training center where persons go to be for a while in intimate living relation to some great leader. In

either sense this method has its rightful place in any plan for forward evangelism in Japan. The nearest we have to it is the Rural Gospel Schools and other training conferences which are already so popular and so fruitful a method in this country.

It was chiefly from the evangelistic angle, too, that the great arms of the church's service, in education, medicine and social reform and relief were viewed at Madras. (Sect. IX, a, b, c.) In this the conference differed from Jerusalem and from Oxford in 1937 where these ranges of work received thorough study in their own right. On the whole Madras seemed to take the view that general education and medical service, as well as social relief all justify themselves as distinctly Christian activities, and are not solely the responsibility of the state, in proportion as they are effective in carrying the gospel to a needy world, and in building up in the faith those who have come into discipleship to Christ. Certainly this is one true and essential aspect of their functions.

Evangelism, though it begins and is rooted in the changed life of the individual and addresses itself to his immediate surroundings cannot stop there. Our ultimate goal and hope in offering Christ to the world is that through the inspiration of his living spirit the Kingdom of God may actually take form in human society. (Sect. XIII.) As to the theories underlying such a hope there is too much divergence of view among Christians for Madras to have been able to make a clear pronouncement in unmuffled tones. But the hope and the confidence lies deep at the heart of all our evangelistic effort. We believe that even in this sin-swept and storm-tossed world our Lord shall yet "see of the travail of His soul and be satisfied." (Sect. XIV.)

VII. The Missionary and the Evangel

We trust we shall not be thought presumptuous if we close this study on the personal note. That was the drive of every hour of worship and every one of the findings at Madras. Each left a new challenge upon one's heart and conscience. So does this matter of evangelism. What can and what shall we ourselves do about it?

It is very natural for us to approach the question from the professional side. We are missionaries. It was as missionaries that we went to Madras. And Madras made a careful study of the place, the work and the future of the missionary in relation to all this life of the younger churches. On the whole the report was reassuring in that it indicates that the missionary is still needed, is still wanted, and still has offered him inviting areas and forms of service abroad. (Sect. X.) But if you go through all these findings paragraph by paragraph and ask yourself how essential it is that it be a foreign missionary who shall be sent to do this particular task and whether in Japan for instance it could not be done by a highly trained, deeply consecrated Japanese Christian leader, then you will get an impression that will be quite sobering. One has the same uneasy sense of labored effort in hearing or reading statements made by our church leaders regarding the place of the missionary in the ongoing Christian movement in this land. I, myself, am quite free to admit that reading all the signs visible on the horizon to the best of my ability I am totally unable to say just what are the unique and particular duties the Christian church in Japan wants and needs of the foreign missionary *as such*. I do not thing that the church, desperately occupied as it now is with its own life-problems, knows or can tell in advance just what its requirements of missionary help as such will be.

But in the meantime there is Mr. A., a foreign missionary but also a first-class Christian, working happily in a local church, loved and used by the pastor, or supplementing his work in his home, a quiet tower of strength through his influence on many lives. There is Miss B. a foreign missionary, and principal of a Girls' School, which is thought to be against the trend of the times. She may even be weak in Japanese and have to do her work through an interpreter. But she is counsellor to young women, her home is an ever-open haven of blessing, her Christian love is infectious, and the fragrance of her devoted life will linger for generations. Change the scene and multiply the cases a hundred-fold and we shall have the material for the answer to our question. As foreign mission-

aries I do not know what our place in evangelism is or is to be. But if we will forget that status and accept the more essential one of simple men and women saved from sin and failure and from ourselves by the grace of our Savior-God in Christ, men and women with a fresh, vital, joyous experience of victorious living to express with radiance and power to those we touch in our daily walk of life, then we shall find our place in the church's evangelistic task. The ever-creative Lord will show us suitable areas for service, and will open to us new doors of opportunity. What the church is really asking of us, and asking with a wistful earnestness, is a renewed spirit of love and devotion, of deepened consecration and of evangelistic zeal, no matter what our routine work may be. What the leaders are really calling for in us is a new quality of Christian character. They do not so much care what our functions or our duties in the Christian movement are as missionaries. They want to see this new ferment, this new element of passionate devotion to men and to Christ regardless of our status as missionaries. They want, I believe, to be able to touch our lives in ordinary contact and in so doing to catch a new warmth and a new burning power themselves. And is this different from what our Lord wants and needs of us? Is it not true that what He has always wanted and wants today is just one more witness to His gracious evangel; one more saved man who has the story of his changed life to tell simply and plainly to others; one more spirit kindled to love and devotion by His boundless love? Just one more witness. That is what He needs of us, is it not? Let the new emphasis in evangelism for each of us today then be the simple prayer and the honest offering: "Here am I, Lord. Use me"!

Renewed Emphasis On Evangelism

S. HIRONO

One feature of the meeting at Madras was that it was a great gathering of the Church of the World. We had there also a very large representation from the so-called "Younger Churches". Of the four hundred and seventy members, about half were from the churches in Asia, Africa, and other mission lands. The meeting was evidently intended to embrace the whole Church, both the old and young, in its world wide mission task. The World Conference on "Faith and Order" held in Edinburgh gave the following description of the Church:

"The Church is the body of Christ and the blessed company of all faithful people, whether in Heaven or on earth, the communion of Saints. It is at once the revelation of God's gracious purpose in creation and redemption and the continuous organ of God's grace in Christ by the Holy Spirit who is its pervading life and who is constantly hallowing all its parts".

World Evangelism and the Power of Christ

But the meeting at Madras found the central Theme of the church to be its mission of evangelizing the world and so it was quite natural that special emphasis was laid on the active and witness-bearing character of the Church. Indeed as the findings of this meeting say:

"World Evangelism is the God-given task of the Church. This is inherent in the nature of the Church as the body of Christ, created by God to continue in the world the work which Jesus Christ began in his life and teaching and consummated by his death and resurrection. The Church's evangelism is the expression of its loving devotion to Christ and of the insight given to it by the Holy Spirit that Christ is the divine answer to the needs of men. World Evangelism

is the essential characteristic of the Church. The Church must not be regarded as an end in itself for it exists to win the world." Two things may be mentioned here in connection with this renewed emphasis on evangelism. One is the fresh recognition of the need of the present world. The Church is being called today to give life to the world shaken to its very foundations. Everywhere there are wars and rumours of wars. Conflict and chaos are on ever hand, and there is little hope that political and international machinery can check their world wide spread. People are overwhelmed by a sense of impotence and despair. Some are led away by new faiths and new gods. Nationalism and communism claim absolute obedience to their ideas. There are revivals of religion in every land such as Buddhism, Hinduism, Islam and others. Moreover, doors are being closed to the Gospel in many lands. The increase in membership of the Christian church has not yet overtaken the increase in population. This is the world the church must face today. There is a real danger that if the work of the church is not intensified the adverse forces and influences of the world will seriously threaten the whole existence of the church. Therefore the evangelistic task of the church is one of great urgency.

The second thing was that the Madras meeting realized anew the saving grace and power of Jesus Christ. This was expressed by these words: "In many countries the need is not so much to knock at closed doors as to enter those which are wide open, and share with responsive peoples the faith and fellowship by which we live. The church is called to courageous advance and to wise but fearless witness, and there is evident a new and resolute response by the church to the call of God. Nation wide evangelistic campaigns are being carried on in many countries and thousands are being saved by the so-called "Mass movements" in many parts of the world. The far reaching movements of the Spirit in widely different countries are an indication of what the church may expect if it is obedient and faithful in this day of God's power. The Gospel is still the power of God unto salvation." At this meeting from every part of the world came reports showing, that even in this age of conflict and

war, there is a strong witness being made to the power and new creation in Christ Jesus. The Conference expressed undaunted faith in Christ and said: "Look to Christ, to his Cross, to His triumphant work among men, and take heart. Christ, lifted up, draws all men unto Him. Thanks be to God for his unspeakable gift."

Japanese Church realizing Need

The Church in Japan is also realizing the need and possibility of a renewed evangelism. At the beginning of the Sino-Japanese conflict, the whole Nation was thrown into a great rush and tension. People had no ears or time to listen to the Gospel. The strengthening of the national spirit was often against anything that had a tinge of foreignness in it, and Christianity is still thought of as a foreign religion by many. Any movement for peace and liberty was quite unfavorably received by both the government and the people, and Christianity stands always for these two things. For a time the Church hesitated to give any definite message and had to keep quiet and many became anxious about the future of the Christian church in Japan. But the spirit of the times has gradually changed. God has guided our people and the church. Now the church is gradually awakening to the great and essential task of evangelizing the whole country. The newly passed law regarding religious bodies and the meeting at Madras have helped greatly to establish the standing of the church in Japan. The government and people are beginning to look to religion for needed spiritual uplift and moral reform.

The government is trying hard to make people realize the critical situation in which our country stands today. The conflict has spread wide and deep. No one can tell what the future may bring. Gold must be sold to the government even to the wedding ring. Department stores and movie halls must not be cooled even in hot summer. Girls must not have permanent waves or boys wear long hair! But both government and people are realizing that no real change of heart and mind can be brought about by these regulations and restrictions. The trouble lies much deeper. Restaurants are busier

than ever. "Righteousness exalteth a Nation, but sin is a reproach to any people." Sin and death lie at the very bottom of human existence. Who will save men from this body of sin and inquiry? Here is the great field for the Christian Gospel. Because no other message can offer salvation and victory over sin and death. Christ, the Son of God and He, alone, who offered His life for the remission of sin, can and will save men. At last the church is awakening to the urgent need of applying itself to its great and essential task of evangelism. And the Spirit of the Lord seems to be leading His church in a united effort to bring Christ to the people. Thus the "Zenku-Kyodo-Dendo", which includes almost all the Protestant denominations in Japan, was launched at the beginning of this year throughout the whole country. So far it has proved to have wonderful success in Tokyo, Osaka, Kyushu and other places. Let us pray earnestly that God may continue to bless this movement and many souls be saved through the prayers and efforts of his faithful children!

Evangelism is the only means by which the church can expect to expand. Rituals may preserve. Worship may confirm. Theology may enlighten. But the church can only hope to expand through evangelism. That was the way the early church multiplied so rapidly in spite of meager resources. As it is written: "And daily in the temple and in every house they ceased not to teach and to preach Jesus Christ.and the word of God increased and the number of the disciples multiplied in Jerusalem greatly.and a great company of the *priests* were obedient to the faith." (Acts 5:42, 6:7.)

Suggestions for Evangelism in Japan

The church can never grow without evangelism. Only by evangelism are new souls reached—Christ is brought to them and they to Him. Let me here point out several practical suggestions. First, every meeting should have some evangelistic urge. In Japan there are many churches that are very small in membership and unless there is an earnest effort put forth at every meeting they will

not only not grow but gradually decrease. Usually the Sunday morning service is considered Worship and the evening Evangelistic. But the saving power of Jesus Christ must always be proclaimed morning and evening.

Many churches have special evangelistic meetings of two or three days in spring and fall. I remember that when I was baptized about twenty years ago such special meetings continued a week or more and many people flocked to the church. Many repented of their sins and were saved. Not so any more. In these days meetings are short and seldom are there many deeply converted. Where is the trouble? This condition ought to be the serious concern of the church. Not special evangelistic meetings only; every meeting should have the evangelistic urge and zeal.

Second, the Minister, the central personality of the whole activity of the church, must be an evangelist as well as pastor. Not every minister can be an evangelist like the late Rev. Tonomura of the Nihon Kirisuto Kyokwai, who was used by God in such a wonderful way going about among the churches. But every minister ought to burn as a soul winner and train the members as witness-bearers too. When the minister is busy merely taking care of the Christians they will lose sight of the essential task of the church and become self-centered Christians.

Third, it then follows that the lay members must also have an evangelistic mind. We are often surprised that so many of the baptized Christians are just weak members on the roll and nothing more. Unless Christians become a living witness of the saving grace of Jesus Christ they will not only miss the joy and privilege of the Christian life but can not even continue long as Christians themselves. If all would only try to win others for Christ, how great would be the harvest for the church?

Statistics show that offerings are not decreasing but baptisms are getting fewer in number in recent-years. One of the largest denominations found that while their offerings increased more than twenty-two thousand yen last year over that of the previous year, baptisms were about one hundred less. Earnestness for self-sup-

port must always go hand in hand with zeal for evangelism. Besides the lay witness is often much more effective than direct preaching.

Fourth, missionaries have their place for evangelism, especially in country districts where the church needs a helping hand more than in the cities. The work of the missionaries easily falls into general supervision, through committees which are naturally city-centered. If they could stay many years in some country community and devote themselves to evangelism, identifying themselves with the indigeneous church, their contribution in building up the church would be very great indeed. To build up strong indigenous churches and then through them to evangelize the whole nation should be the aim and purpose of all missionary activity. I am often surprised to see how few of the missionaries are to be seen present at the united evangelistic campaign meetings.

Fifth, evangelistic zeal is often set in motion by some individual person. The Kingdom of God Movement was organized when Dr. John R. Mott visited Japan. Evangelism is the task of the world church as well as of the local church. It is the urgent task of both the older and younger churches. As the Madras findings say: "We see the growing Universal Church accepting the position that always each branch of the church must be at the service of all other branches, that all branches of the church should co-operate in concerted plans of world evangelism. . . . Responsibility cannot be laid down, therefore, by the older churches because the younger churches are rising to their task. The work to be done is so vast, so urgent, and so important, that it calls for all the resources of all Christians in all parts of the world."

It was quite natural then that at this meeting an earnest appeal was made by the older churches that the younger churches send missions of Witness and Fellowship to inspire in them again their former spirit of evangelism. The zeal for evangelism must be revived throughout the Universal Church. I am sure that leaders of the younger churches like Dr. Kagawa and Bishop of Dornakal of India bring a great power to the older churches in creating new zeal

for evangelism.

Sixth, perhaps, in this country where the family ties are so strong, more emphasis should be placed upon winning the whole family for Christ. Evangelism is usually based upon the individual acceptance of Christ. Perhaps there has never been any appearance in Japan of what is described as "mass movement" or group approach to Christ which has often occurred among the oppressed classes in India and among primitive peoples in Sumatra and Africa. It develops in areas where group action is much more important than individual action and where individual conversion means social dislocation and Christianity is considered a denationalizing force, thus making conversion rare and difficult. This may not exactly apply to this country but much more emphasis ought to be placed on the salvation of the whole family. Recently I heard of a family of eleven who were all baptized at the same time. Unless Christianity is established more firmly in the homes there is little hope of its becoming truly native and indigenous in Japan.

Unfinished Task

When we look at the situation of the church in Japan, we realize the task is quite unfinished. According to the recent statistics of the Year Book of the National Christian Council the number of Protestant Christians is given as 215,000. Roman Catholics 111,000; Greek Catholics 41,000. That is about 367,000 Christians altogether among the more than seventy million people. That makes about one Christian in every two hundred. When we consider, too, that only about one third of the members on the roll are usually active Christians, the proportion becomes even smaller, about one active Christian among every six or seven hundred of the population.

Churches are centered in the cities. There are many rural towns that have no church at all. Statistics show that 1326 churches and preaching places are in cities and 876 in rural areas, whereas the population is about equally divided. There are 1900 rural towns of over 5000 population that have no church or preach-

ing place at all. This ought to be considered seriously. Rural people make the best type of Christian. City churches may have the better chance to become self-supporting but the rural people must never be neglected. Vast numbers of factory workers and student bodies, are a challenge to us. Tens of thousands of tubercular people, who are forced to stay in hospitals and sanitoriums for several years, hundreds of wounded soldiers, draw our special attention and compassion at this time. We hear the voice from Manchukuo and China crying "Come over into Macedonia and help us" Some have responded but the field is too vast, the problems too deep for us alone. It is a cry to the Universal Church.

The conflict is getting more complicated day by day and problems deeper. Satan is trying hard to undermine the normal heart and mind of the people. Some are crazy for money and money is upsetting the life and homes of many. Many families have lost husband and father and face great difficulties. Others cry for more war. Many are restless and hopeless.

Who can deliver men and nations from all this confusion, cruelty, sorrow and sin? It is all one great challenge and opportunity for more evangelism? For Christ is the only hope of the world, this present world full of sin, strife, death, and hell. This is not an easy time for evangelism. People are not simple minded. They do not trust any one. All authority has been destroyed. Even the church seems to have lost its former authority. The spirit of unbelief has possessed the souls of men. Where can we find the secret of power again? It is in the Holy Spirit. When the Holy Spirit descended upon the disciples the Christian church was born. Only God's Spirit can work wonders even upon stony hearts. It is our urgent duty to pray for an outpouring of the Holy Spirit upon the church in Japan today. In conclusion, as an individual, let me beg of you all, that you put a new and greater emphasis upon evangelism than ever before. That you pray that "our heavenly Father may give the Holy Spirit to them that ask him."

Youth And Christian Responsibility

SOICHI SAITO

During the week following the Madras conference, representatives of the World Student Christian Federation met at Alwaye, Travancore, in South India. No attempt was made to produce official findings, but the subjects discussed will be indicative of the nature and content of that meeting. The following five main subjects were discussed at length:

- I. The International task of the Federation in Eastern Asia.
- II. Implications of the Madras Conference for the Federation in the East and the West.
- III. Relations of students to churches and the church.
- IV. The task of the Student Christian Movement based on the first part of the Three-year plan.
- V. Bible Study.

I shall not attempt to report this conference in detail, but just want to mention three points which will be of special interest here.

1. One of the commissions reported that they felt that in the field of evangelism the day for apologetic missions was over. What is needed today is a positive and definite declaration of the gospel, not only in "missions", but in the every day life of the Student Christian Movements based on Bible study.

2. The problem of the increasing feeling of nationalism among students was discussed from the standpoint of how much further Christian students can go than the most ardent nationalists. It was pointed out that the love of God is more definite and meaningful than any national feeling, and that this involves both an attitude of prayerful attention to the prophetic voice of God and entry into the social upheaval of our day based on a firm Christian conviction.

3. In the discussion of the relationship of the Student Christian Movement to the churches, recognition was taken, on the one hand,

of the danger of students maintaining an attitude of superiority to affiliation with the church, and on the other hand, of the importance of the student field as a sphere which organized churches had hardly begun to enter. There was a general determination expressed against the growing tendency toward denominational competition, and to press toward unity based on a complete ecumenical position.

But it is now time we returned to Japan to consider briefly the general trends of thought among youth, especially young men students. Following this I want to consider with you certain observations regarding Christian students.

Japanese students show new Social interest

The March number of the Nippon Hyoron, 1938, contained the report of an excellent group discussion participated in by a dozen or more of the outstanding educators and thinkers in Tokyo. The subject was "Student Life during the present Incident". It was the general concensus of opinion on the part of that group that the seeming helplessness and impotence of liberal minded students a year or two ago had undergone certain very definite changes because of the recent incident. In order to understand the trends of thought, one must take note of certain differences between life and thought of Japanese and Chinese students. During recent years Japanese students in general have seemed to take but little interest in politics, which was quite a contrast to the attitudes of Chinese college students. This has also been a real contrast to the days of the early Meiji era when all education here centered in preparation for political leadership. Today there is an increasing feeling that students must be preparing for a day of larger practical political leadership in the new East Asia.

Other factors noted by this group included: First, the weaknesses of the present educational system in Japan, in that expecting the school to do everything, the place of the home as an important factor in the child's education is becoming more and more insignificant. Second, the need for stronger leadership among youth was recognized, and it was felt that the encouragement of more original thinking by students and of better normal training constituted two

of our great needs. Third, with a decreasing spirit of adventure on the part of students, they have been more or less subdued, especially since the wide-spread suppression of dangerous and radical groups. This has resulted in a great limitation of reading and study material.

In general it is safe to say that during the past decade or so students have been more or less passive, whereas today they are increasingly being fired with a great hope and ambition of having a share in the building up of a new era. They are eager to know what part they can play in helping meet the problems of establishing the new day. The more intelligent among the students are trying to think in terms of a far more constructive approach to life than that which characterized the defeatist and inactive approach of a few years ago. Since there is no longer any fear of not finding a position after graduation to-day, there is a more serious consideration of how they can make the largest contribution and most effective use of their lives. They are thinking more about the fundamental philosophy of life. Books such as those of Madame Curie and Schweitzer, which by the way, have been translated by non-Christians, are being widely read today.

Christianity's responsibility in New Asia

As is true of students in general, Christian students have been widely influenced by the new spirit of nationalism. They are concerned with the problem of the relation of Nipponism and Christianity, and there is even some interest in the so-called Nipponteki or Japonized Christianity. A definite reaction seems to have set in against the fairly general interest in the theology of crisis, or the Barthian type of theology, and today students are beginning to think more in terms of practical application of Christian teaching. They want to know what practical contributions they can make as Christians toward the approaching new order.

During the recent 49th annual Y.M.C.A. Student Summer Conference held at Gotemba, the main theme centered around the mission of Christian youth in the construction of a new Eastern Asia. It was found, however, that many of the students did not have adequate information to know what it is all about, eager though

they were to have a part in any constructive projects. At this Tozanso (Gotemba) conference, we had three subjects for discussion.

1. The mission of Christian Youth in the construction of a New Eastern Asia.
2. The mission of Christian Youth and problems of church of today.
3. The Present day mission of the Student Christian Association.

The more they began to see the significance of the Mission of Christian Youth in the construction of a New Eastern Asia, the more their thinking became sincere. Their first reaction was to put their own house in order. We found the student reaching back to seek further knowledge regarding the fundamental principles of the Christian faith, special lectures being requested along lines of the meaning of sin and salvation, Christian faith, etc. There seems to be a new consciousness of a groping in the dark in the search for reality these days of uncertainty. This feeling has given rise to a movement growing out of student initiative which looks toward a nation-wide evangelistic campaign during the coming fall. Committee meetings for the coordination of local plans is under way.

These tendencies have been reflected in a greatly increased interest and attendance at all the Y.M. and Y.W. Summer Conferences and Camps this year. Christian students are deeply interested in the meaning of the Christian life and work, as well as in the church, although on this latter point they are often critical when it comes to some of the church's present day leadership. When it comes to action, however, Christian students are wise enough not to make some of the mistakes of their older brothers of a decade or so ago, and yet they are just as eagerly seeking to know the way of truth.

Leadership and the place of the Missionary

I feel that one of the greatest needs today lies in the field of adequate and capable leadership—men and women who really know and seek to understand the ever changing problems and thinking of students and youth. Here is one of the great opportunities facing the church of Christ, and we should all be ready and eager to take

advantage of this present rising tide of interest in serious things and in the Christian life and message.

A logical next question would be with regard to the place and function of the foreign missionary in this process. Recently, after being asked to write a brief appreciation of the life and work of the late Dr. Oltmans for the Christian Daily, I received a letter from a friend urging me to write the story of the great contributions made by many of the early missionaries who came to our country. This was not an isolated interest, for there is a very real interest in missions and missionaries, and what they have accomplished in the fields of evangelism and medical work especially. There are some who are also very much interested in the relations of missions and governments, especially after they have seen the wide-spread influence of missionaries in China.

Our interest in missionaries and appreciation for what they have accomplished is not a new thing, but it may well be emphasized anew today, especially perhaps for the work that is being done among students. Missionaries have sought out promising students, helped them in their education and other ways. This kind of intimate and personal contact with students has meant more than can be fully realized. Having just come from Tozanso, I cannot refrain from mentioning by way of example the splendid work of Dr. Merrill Vories. Through his personal interviews with nearly all the 150 students there, many of them unburdened their hearts to him and talked over their problems in a way they would never think of doing before their Japanese teachers. Another great contribution of the missionary is through his home, where young men and women can mingle together in a perfectly normal way as they sing, play, work and discuss problems of mutual interest together under ideal conditions.

The problems of mutual Understanding

At times when international relations are complicated, and when youth is seeking guidance, missionaries have often rendered great service in being interpreters of the minds of the people to

whom they are sent, as well as vice versa. And during the complicated days in this part of the world at the present time, it is to be hoped that in some way the missionaries may be able to make a real contribution toward mutual understanding. It might be a fine thing if in some way the missionary representatives in China and Japan could get together for a frank exchange of opinions and a discussion of problems of mutual interest. Sometimes we get the impression that the China missionaries have been thinking only in terms of China, but I have recently met a number of missionaries from China who are trying to look at the problems here from both angles. Rising above national boundaries and looking at us all in an objective way in an attempt to see the larger whole would, I am sure, make for real understanding.

Another thing to which I want to call to the attention of missionaries is the matter of the remarkable changes which are taking place so rapidly in our country these days. Not that we should always follow or agree with certain changes which are taking place, but we should at least seek to be sensitive to them, and seek to understand what they are and what they mean. Just one example will serve to show what I mean. In a remarkably brief space of time we have seen the **Seinen Gakko** (Schools of Youth) spring up all over the country. This may have been influenced or intensified by the visit of the representatives of the Hitler Jugend group, but the question for us is what we can do constructively in light of these changing developments.

But in spite of all these changes, we do have our ever living and vital message. Let us ever be alert to be true representatives of the cause to which we have given our lives and do all we can to help this new spirit of our youth as they go out on a mission of evangelism. Speaking for the Y.M.C.A., if I may, I would like to say that the Young Men's Christian Association ever welcomes the cooperation of missionaries, in the spirit of true fellowship. Let us together seek to meet these ever old, but always new, needs of youth as they march forward to their tomorrow.

Madras and Christian Education In Japan

TAKUO MATSUMOTO

Christian education was one of the sixteen topics given serious consideration at the Madras conference. The conference report on this subject rightly points out that "education is and must always be a major concern of the church" and emphasizes the need of reviewing periodically the objectives and methods of Christian education in view of new developments which may and do take place.

Christian education is defined as that which "presents the Christian affirmations in the context of all learning and the growing experience of life" and "claims the whole man and his whole life for God. Then the problems of Christian education and the state, Christian education and the church, Christian education and the world Christian community, Christian education and the Younger churches are taken up and dealt with in a manner more or less familiar to all, and the conclusion is drawn that "Christian education must be true to its own ideals; it must be effectively Christian and it must be educationally sound."

Now all this is good and sound and is surely something that needs constant emphasis and re-emphasis. We are grateful to this able report which indeed forms a good basis for further thinking. With Madras in mind, I propose now to come right down to Japan where we are. While Christian education covers a wide field, I shall confine myself for convenience to the field of Christian middle schools, colleges and universities.

As to the great contributions which foreign missions and missionaries have made to the cause of Christian education in Japan, and as to the wonderful influence which it has wielded upon the life and thought of our young people it is needless to speak here. We all know and never cease to be grateful for these achievements. But what we need particularly at this time is a searching re-examination and a courageous forward look.

Bible-centered Living

First, let us look at the question of Bible teaching. The Bible is of course the foundation of Christian education and is indeed being taught in all our Christian schools. But I have the feeling that we have not yet succeeded in truly integrating it in the very life and thought of our students. The stories of Jesus and Paul have been told, their teachings have been inculcated, even theological explanations have been given; but somehow in many cases we have failed to present the Bible as the norm of their life and thought. In spite of the fact that useful textbooks are being written and used, and charts and diagrams skilfully devised, the Bible often remains external and exotic to many a student. Despite the repeated exhortations to the young people to read the Bible, it seems to be the one book rarely read, with some honorable exceptions.

It seems to me that we need to teach students in a manner both convincing and compelling the rightful place the Bible holds in Christian living. When I speak in this way I do not in a spirit of attack but by way of personal confession. I have taught the Bible now for twenty years and feel after all these years that my work of Bible teaching has not been as successful as it should have been. But it is beyond shadow of doubt that any Christian life which is not thoroughly and firmly grounded in the Bible and its Gospel is a very uncertain one, indeed. We fail in Christian education when we fail in Bible teaching. Vital teaching of the Christian view and use the Bible is among the requisites today for effective Christian education.

Church-centered Education

The relation between Christian schools and the church has been written about and discussed often, but it seems to remain an unsolved problem practically, if not theoretically. There is great need for educating our students to conceive of Christian life, not individualistically but as church-centered. Here is the task of teaching what the church means and stands for. Yet not alone teaching it but actually connecting the students up with the church is what is

needed. What a large number of students are being baptized year after year, and yet the churches remain almost the same year in and year out! Evidently new baptisms do not contribute much toward the strengthening or revitalizing of our churches. There is obvious lack of cooperation. And then when we see that there is much criticism of the actual churches and a large following of non-church-ism (Mu-Kyokai-shugi) on the part especially of students, we realize keenly the importance and urgency of emphasizing anew the proper place of the church in Christian life. It is a hopeful sign that some of our students are earnestly seeking light and guidance in this matter.

Problem of Church and State

Now I come to the vexing problem of the state in relation to Christian education. The Madras report says that Christian education derives its character chiefly from the outlook and experience of Europe and America, and then talks about the foreign flavor of the institutions and the inevitability of "this predominantly foreign character of Christian education in Asia and Africa." While this is true to some extent I am sure it is far from your wish to foreignize the schools in the Orient. Rather, we must Christianize them and keep them Christian. It is not to be wondered at that at the plenary session at Madras when this report with its evidently approving suggestion of the foreign flavor of Christian education was brought in, it was subjected to such severe and scathing criticism that it was turned away for redrafting.

This little incident suggests to us the need for dealing with the place of the state more adequately in our Christian education. The state, like the family, is something most concrete and familiar and close to our actual lives; and yet, very often, our Christian education has not dealt with it in any satisfactory fashion. The state as a realistic concept often simply does not exist in the vocabulary of young people studying in our Christian schools. Last week I was at a retreat for college girls. They all talked about "this world" or "society" or "the age", but never about "the state." It was as

though it never occurred to their consciousness. Now I think this shows a serious defect in our Christian education. And in these days of nationalism, whether genuine or false, our young people are utterly at a loss to know how or what to think or to do about it. They are not properly prepared for present-day life. Giving students in our schools a thorough understanding of the Christian view of the state and of true patriotism, such as St. Paul had for Israel, is one of the things needed in Christian education today to save our young people from confused and perverted ideas about nationalism.

The Universal Perspective

But I hasten to add that Christian education, if it is to remain Christian, should continue to teach youth to think of things in a wider perspective than just that of his own particular country. This is where our missionary friends and leaders have rendered and can render great service. Their very presence and their Christian lives and attitudes in personal contacts with students are a constant reminder of the fact that in Christ there are no Jews or Greeks, but all are one in Him. We need to train men and women who have wide horizons of vision and broad sympathies of heart, ready to dedicate themselves to causes that transcend merely national barriers.

The Madras conference with delegations from sixty-four nations and races in common worship and close fellowship and co-operation gave us the vision as never before of unity in Christ and of the ecumenical church. Isolation is death—this is true in the spiritual life and in political relations as well. And certainly we covet for our young people a sort of education which broadens their sympathies, enables them to cooperate with other peoples, and leads them to work for and even to sacrifice their own lives if necessary for world-brotherhood in Jesus Christ. It is a matter of real gratification that more and more of our young Christians are getting a genuine sense of Christian obligation to their neighbors and even in thinking of the Asiatic continent are desirous of going over in the spirit of Christian service.

Need for Christian Character

After all, the objective of Christian education should be to produce "jim-butsu," men and women of true Christian character, superior talent and consecrated life. Christian schools in early days did indeed produce such men and women in large numbers. But have they kept up the pace since? We have now, thanks to you and our friends abroad, splendid school buildings and equipment. But what we need now is Christian personalities who can use them effectively. I sometimes stop to think of the tragic experience of some of you missionaries who have spent so many years in building up Christian schools only to be obliged, when the time comes for turning over the administration to Japanese successors, to seek such leadership not from among the men or women educated in their own schools, but elsewhere. It is a matter for congratulation that we do find worthy Christian leaders among the graduates of our own schools, but the fact that we often are not able to find them seems to show that somehow we have failed to produce men and women of caliber and strength to carry on the work so splendidly started by our missionary founders.

I plead that we should attract to our Christian schools young men and women of real promise and strength of character, give them Christian outlooks and motives, and send them out to the world as leaders and ambassadors of Christ. We must not be content with producing just good but mediocre people; we must do our best to gather strong men and women who are able, with God's help and through utter consecration to Him, to achieve great things for the Kingdom of God "on earth as it is in Heaven."

Here let me say that I regard it as a matter of disappointment that we do not have in any of our Christian colleges and universities a genuine department of science. In this regard the Christian educators of China and Korea have been more far-sighted in building up splendid departments of science in their schools. We need in Japan Christian men and women who are well trained in sciences and are able to interpret scientific facts in Christian ways. Building up of such faculties and equipment in Japan's Christian schools

is worth the cost, far more than adding two or three more schools or departments of ordinary courses of instruction.

The Forward Look

Now I have touched upon only five points which I thought worth calling attention to. I have spoken about them not in any spirit of reproach or criticism but only by way of prospect. The Madras conference emphasized the importance of making new departures along all the lines of Christian enterprise. And Dr. John R. Mott in his opening address said "In view of the great designs of our ever-loving and therefore ever-creative Lord, our attitude and spirit should be adventurous, forward-looking and forward-moving." And it is this forward-seeing attitude which alone justifies our discussion together here.

Let me close this paper by referring again to the retreat for our college girls in which I had a small part and from which I have just come away. Never before did I witness such a spirit-filled and spirit-moved gathering of young people. Practically all of the 163 girls present responded to our appeal for consecration to Christian life and service with tearful prayers. I have already received several letters telling me how happy they are in now finding real Christian purpose and objective in life, and how ready they are to go and serve wherever God leads them. I cannot help being grateful to find that our Christian youth has enough courage and idealism to make such splendid response to the Christian challenge. Christian education has not been in vain. We have in our midst young Christians who are ready and eager to carry on the work handed down by older leaders. Christian education in Japan is full of hope and greater promise in spite of the many difficulties of which we are all aware. And it is with this vision of greater future and grander achievements that we must pray for and undertake the work of Christian education in this country.

After Madras

PAUL HARRISON, M.D.

Condensed by Religious Digest from Article in Moslem World, July, 1939.

“The future is in the hands of God.” When the Arab says that, he is certainly correct. But it is God’s will that we plan for His work with care and intelligence, and surely this is a suitable time to think over and pray for the further development of our work among the Moslems.

A glorious vision went out from the Tambaram Conference—the great universal church, at home now in every land. Missionary work is simply the assistance which the stronger sections of that church extend to the weaker. But in Moslem lands the work is still in its beginnings and to the task we must give all our intelligence, consecration and faith.

We shall work in an atmosphere of extreme nationalism. This is spreading and Mohammedanism amalgamates eagerly with that spirit. In every Moslem country we are seeing an ominous new religious development. It is Islam, and it is Nationalism at the same time. This development shows no sign of abating.

We will work in the future with educated world citizens. Muscat, a city of perhaps ten thousand, has in it between fifty and a hundred radios. Schools are appearing in which boys and girls are moulded by government teachers according to the strictest sect of the Nationalists. This will cut short a contribution our schools and hospitals might make. The government wants its own schools. They are the most effective means for shaping the public mind.

The missionary enterprise of the future is evidently to be more and more purely evangelistic in character. In Iran such work is being welcomed while the institutional work of missions is forcibly eliminated. For this we thank God and take courage. Certainly it is not difficult to show that Christ is an Easterner, and that Faith

in Him establishes no connections with the hated West. But in states where fanatical totalitarian Nationalism rules, Cæsar and Christ must come into collision, for they face in opposite directions. Islam is the religious embodiment of group pride. Nationalism is its political embodiment. Christ says that our fundamental duty is to love our neighbor as ourself. Islam says, and Nationalism with it, that our fundamental duty is to look on our neighbors as inferiors. Opposing demands such as these are sure to collide.

A profound and difficult question emerges here. In these states Christians are to live under the rule of a totalitarian Cæsar. Jesus said, "Render to Cæsar the things that are Cæsar's and to God the things that are God's." But what belongs to Cæsar? Must the Christian send his children to listen to pagan nationalistic instruction? Must he shift his weekly rest-day from Sunday to Friday, if Cæsar so dictates? Here the church needs divine guidance.

The missionary enterprise needs not less reinforcement but more. More money but especially more prayer of the undiscouragable, determined sort. And we need men and women at home who in every fiber of their souls are missionaries to Turkey and Arabia and Afghanistan.

We must learn that the missionary enterprise has nothing to expect from men and women who are not followers of Christ. We will also gradually come to realize that the missionary enterprise is the work of only a fraction of the church. Many in the church have only a tepid faith in Christ and while they may be interested in medical exploits of missionaries, or in the relief of poverty that is accomplished, the whole enterprise becomes less and less interesting to them.

The essential reason for this is that missionaries go out to carry Christ to these distant lands, and in the last analysis they go out to do nothing else. Those to whom Christ is a trifling incidental will not support such work wholeheartedly. It is important that we seek in partnership men and women of Christ's own choosing. By commanding the whole-souled devotion of that smaller number to whom Christ is absolute Lord, we will enormously increase the impact of

Christ on men's hearts out in the dark lands where men and women are in bondage.

Our present organization must be modified so that the home group will be brought into sharp and real contact with the field and all its profound difficulties, bitter disappointments and glorious successes. Missionaries on the field must be brought into deep fellowship with the group at home. Between the groups we have erected a secretarial structure called a Board. The men on the Boards have served the cause with devotion and ability, and it is not easy to see how we can do without them. Nevertheless these Boards are dreadfully opaque affairs.

The missionaries on the field see the home church only vaguely. They see the Board. The home group does not see the field or its problems. They see the Board. Our Boards need to be made transparent.

The one thing that is going to be needed in the days ahead is a greater release of divine power. God will not be taxed by the obstacles ahead but they will tax and over come any human thing that we can pit against them. If any man doubts that, let his eyes rest on Russia and Germany for a moment, and then remember that in the Islamic countries we are to have combinations of religious fanaticism and human pride even worse than they. To accomplish this we need an increase in the numbers of men and women who are utterly devoted to the carrying out of Christ's command.

What is to be the character of the work itself? The missionary enterprise of the future will be more and more consciously trying to please God, and less and less trying to please men. Keeping our eyes fixed upon God and being conscious that our responsibility is to Him alone, we may expect two results. First we will learn more and more to carry on this work under His immediate direction. What men go out, where they are sent, the type of work undertaken will be under God's immediate direction. Second, such a missionary enterprise will tingle with divine power. We are sent out to transform men, to make them disciples. That is divine work. Unpromising men grow into replicas of the Apostle Paul when God is in them.

The power of God is not simply one of the things needed, it is literally and absolutely the only thing needed.

This work under God's immediate direction will be characterized by great variety. There are two hundred and fifty million Moslems in the world. There are therefore two hundred and fifty million types of approach needed. We need more "faith missionaries" with new and unheard-of methods of work. If no clergyman can enter Kabul, not even a medical missionary, perhaps the door will open to a music teacher. Indeed it almost did. I am expecting to see many missionaries supporting themselves as Paul did. A first-rate automobile mechanic could do that now.

The Bedouin of the desert and the Beloochee of the town are cheerful, happy individuals, and it is important that a large element of irresponsible, cheerful joy characterize our work. The world of the Near East is family-centered. This instinct must be accepted with gratitude and brought into Christ's service.

We must carry Christ as our message—His life, His teachings, His death, His resurrection—nothing can be spared. No word of criticism have we against Mohammed. But "we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but to them that are being saved, both Jews and Greeks, Christ the power of God and the wisdom of God."

He Hath Set Eternity In Their Hearts

(Ecclesiastes 3:11 A.V.)

Summer evening touches softly green-isled Matsushima Bay;
Over all the rippling waters golden gleams of full moon play.

O Bon has come, the yearly feast for those who are on earth no more;
On the tiny boats of rice-straw launching from the crowded shore
Flickering fires light the spirits home again as every year;—
Faith unfeigned, unfaltering, in a life beyond the bier.

Beneath the rounded domes of the synagogues of Israel
They are reading of Jehovah Elohim and those who dwell
With Him whose name is The Eternal in every age adored,
By a faith in life unending in the presence of the Lord
Where obedient sons of Abram's long-continued line
With cherubim and seraphim forevermore shall shine.

Faintly, afar, shines the golden statue of Buddha, aloof,
Dimly aglow in the hall of the temple with vast sloping roof,
On the lacquered lotus blossom with his fingers forming a ring.
"Namu Amida Butsu, Namu Amida Butsu" the worshippers sing.
The ring that has no ending and the rising incense sweet
Speak of hope in human hearts for life immortal and complete.

The carillon flings out its well-loved hymns upon the air,
The organ music fills the hearts of people bowed in prayer;
Through the stained glass windows falls the many colored light
On the choir-boys' lifted heads and surplices of white.
"I believe in the life everlasting", sounds from chancel and from nave,
"I believe in the resurrection and the life beyond the grave."

Tokyo.

Edna Linsley Gressitt.

Solace

Like mute but frantic protests 'gainst
The sullen rage of wind and storm,
So shook the gnarled branches o'er
Some hidden cave when Hope was born.
Like frightened spirits fled the clouds,
Grey-black against the restless sky;
Shrieking with the fear of those
Who cannot live but fear to die.
A grey and desolate world it was
That greeted harshly Hope's strange birth;
For Fear and Need has coldly spread
The chill of dread o'er all the earth.
Then from the womb of Pain emerged
A slender, haunting, grief-touched wraith,
Whose lifted shining face proclaimed
A burning hope, a trusting faith.
Of hungry need this faith was born;
An anguished plea for mercy's balm,
For snow that gently blankets all
Earth's unhealed wounds with soul-still calm.
The morning of mankind's first day
Unveiled a world of peace and joy,
Where love and beauty reigned supreme.
And harmony had no alloy.
Unneedful then a balsam for
The hurts that did not yet exist—
Why hope for something "better" when
Already that which is is best?
But man's free will gave power to wrest
The universal balance wheel,
And our blind follies brought the Night
Whose cruel darkness now we feel.
And in this darkness wild winds blow,
Which chill the soul of all mankind;
Yet, with the strength that makes us men,
We seek some light to guide us, blind.
Although like candles in a storm
Our flames may flicker with the dark;
Some guiding spirit leads us on
To seek the light whence comes the spark.
This Pain-born spirit, strange and grand,
Uplifts our thoughts and calms our fears;
A mighty chord of music swells
And thrills to Hope beyond our tears.
Remembered joys and dreams of life
As it once was and still may be
Give man his hopeful strength to seek
The Truth that lies in Eternity.

Dan C. Holton, Jr. March 5, 1939

The Religious Press

FROM RECENT KUMIAI AND NIHON KIRISUTO KYOKAI PUBLICATIONS

Compiled by William Woodard

Note:—The following condensed articles were selected primarily because they are interesting. The average denominational paper is filled with sermons, devotional articles, denominational problems, news and announcements. Most of these would not be of interest to outsiders. In most issues, however, there is at least one article of wider appeal and it is from this group that selection will be made. In the present group the war and related problems are prominent. This is natural for these bulk large in the papers now. But the article on oriental evangelism was selected because the title seemed to give promise of something along a different line.

FOUR CHRISTIAN TRUTHS

There are four basic truths in Buddhism epitomized by four Chinese characters: 若 suffering, 集 gathering, 滅 nirvana or extinction, and 道 way. The world for the Buddhist is entirely a matter of suffering. Recognition of this fact is the fundamental starting point. From what does this arise? Gathering or organization. Suffering develops from the organization of the elements. How is it possible to escape this? It is well if dissolution (the third truth: extinction) occurs. But suicide is not the way because of rebirth in the next world. Nirvana is the extinction of self. This can be accomplished by the way, i.e. by the attainment of virtue—the practice of the Eight-fold Right Way. Truly rational and easy to comprehend!

There is nothing like this in Christianity. So using it as a model I wish to advocate four Christian truths: 死 death, 罪 sin, 救 salvation, and 信 faith. All humanity displays a foreboding of death. This is the starting point for Christianity. Death is the ultimate end. This is true for the body, spirit, individual, home, church and society. What is the cause of death? Sin. The fundamental cause of degeneration, decay and destruction is the villain personified as Satan. Salvation is the means of getting away from Sin. This means squaring accounts with past sin and its effect and being set at liberty from present sin. How can this be secured? Not by deeds, morals or cultivating virtues nor by reliance on one's own strength but by faith. In order to receive remission of past sin by the merits of Christ and through his spiritual power be emancipated from present sin, complete dependence is placed on Christ; the whole heart is concentrated on honor, worship and loyalty to him. This is faith.

—*By a pastor.*

REFLECTIONS ON ORIENTAL EVANGELISM

Christianity was introduced into Japan through Europe and America so there are many things that ought to reflect upon his attitude toward state and governments.

Up to now in the Orient there has scarcely been a country strong enough to insist upon independence toward Europeans and Americans. Even toward merchants oriental countries have been weak-kneed. The ancient Korean and the Chiang government of China are good examples. With such a background of political and social power there is no reason to suppose that evangelism can be carried on. Hence, even though they may complain that oriental evangelism is difficult this is positively not due to either a defect in Christianity nor to the stupidity of the Oriental.

When a strong independent nation arises they get excited as if an enemy had appeared. This is the swelling tune of the British and American religious magazines. This is why we warn them that they cannot escape the responsibility of coming judgment. Is it not natural that the acts of oriental governments will not agree with Christian ideals? If there were a government which was at one with these ideals, then the people would all be Christians and there would be no need for evangelism. If missionaries complain about the acts of these governments they are only confessing their own idleness and failure.

Did Jesus demand resistance to and the arraignment of the lawlessness of Rome? Is it not required that by high morality the conscience of the other party be possessed and conversion brought about? Did Paul attack the slavery question of his day? In regard to the loud dispute in Britain and America about the slavery system, as Christianity got into the hearts of the people, the responsibility for rebuilding society according to the Christian ideals became theirs. In America they adopted prohibition, but since the ideal did not reach to all the people the government repealed it without shame.

Can we find anywhere in the history of evangelism up to the conversion of Europe, Christians (missionaries) who dealt with governments who were servile to them or with officials whose Christian faith was tainted by illicit intercourse with communism and who showed good will simply in order to use Christianity, and then, when no longer able to do as they pleased because as independent government had appeared, cursed and swore? Such a Christianity would not have been able to conquer the Roman Empire.

It is a singular spectacle in Christian history for Christians to close economic doors or consider the use of military force because a country is not in harmony with Christianity. The state is the union of individuals. The government expresses the total will of the people. If each individual

is converted the country will be converted. Hence if there is dissatisfaction with non-christian countries, center the entire thought on the suffering of the cross and evangelize. There is no other way.

—By an editor.

LESSONS FROM INTERNATIONAL EXPERIENCE

About the time of the Anglo-Japanese parley rather emotional anti-British and pro-German arguments took place. The common anti-British position was extreme and the pro-German too exaggerated. Beginning with Britain they made out all the world but Italy and Germany to be our enemies. Those who opposed were called traitors. It seemed that the lives of certain cabinet ministers were in danger.

Then Germany surprised the world by the non-aggression pact with the Soviet. Even in Japan there were those who rejoiced. They argue that there is no reason why Russia should be considered a fore-ordained enemy. But in modern Japan relationship with Russia is not so simple. If there were some one like Prince Ito to try to establish friendly relations with Russia it might be attempted but at present this must be dismissed from our minds.

All western countries act for their own profit. Such countries can not be trusted, especially fascist countries with such smart practices. But Japan will not adopt a policy of exclusiveness. Russia, Germany and England all have their own points of view. We also recognize the position of China and sympathize with it. But their politicians differ from our position, so we are at war. China carried on anti-Japanese education but Japan will not have anti-Chinese education. Neither will there be anti-German nor anti-British education. Subservient education is not good. Neither is exclusiveness. It is an obstruction to the development of a country and the progress of man. We believe only the country that fears God will surely win. Also we believe our country has its own special principles. Therefore there is no need to follow Britain or Germany. It is a mistake to glorify one country as if it only were a country of the gods. Japanese should go forward with its own convictions in government, education and religion. This is the lesson we have learned from recent international events.

—By a pastor.

CHRISTIANITY AND THE IDEA OF SOLIDARITY

Solidarity 協同体 is an ideal organization: a group having a common objective—an organization held together on a basis of equality. National solidarity, East Asia solidarity and world solidarity are Christian. Races create one type of solidarity, but it is impossible to have one state for each is one step ahead of racial union 國民協同體 race. National union 民族協同體

Ten years ago the method for overcoming capitalism was thought to be

the class struggle. Now we have progressed to the idea of a cooperative society 共同社會. The present actions of Germany and Italy may not be considered Christian but for transcending class rule and building a society of love the cooperative society ideal is certainly in accord with the spirit of Christ. Both laborers and consumers must become cooperative. Some nations are becoming cooperative in that the people no longer need gold coin. Thus solidarity may start from controlled economy. The ideal national solidarity, which makes the modern ideal of solidarity its highest objective and which asserts that the state is the means of bringing about a cooperative society, is certainly a great step forward. It is Christian. The idea of East Asia solidarity originated not in order to annex China but for the settlement of this (far eastern) area as a premise to world solidarity. Later many things were added so that the meaning became obscure.

The period of racial states was completed in the middle of the 18th century. China's racial consciousness is too late. Should Japan and China form a union 協同體? Or like France and Germany shall they be set again each other permanently as warring countries? The answer is clear. Why is war? It is just as there are quarrels when bride and groom seek to live under one roof. Because there is a will to union there is war. If a second world war is unavoidable then I am convinced that before it takes place we must think about world solidarity. Dreaming of this is not unnatural. It fits in with the ideals of Christians. I should like to shout to Europeans and Americans: "If you are going to fight, and if you are going to give birth to world solidarity, then the war will be a 'life restoring sword' 活人劍.

While man is spiritual, altruistic and social he cannot escape his selfish nature. The selfish nature is physical. The social nature spiritual. Unless we can escape this physical evil we can not make a true society. Furthermore, there is no hope by religion alone. We can't wait several thousand years. For the solution of the problem which confronts us, for the solidarity of East Asia, it is inevitable that physical force plays an important part.

The fundamental spirit of Christianity is the ethical and rational ideal of a cooperative society—a society united at a high level by love between individuals—as presented in the Sermon on the Mount. Power is service. We are clearly taught the just use of power in a cooperative society. The Kingdom of God is where power is used for service, for the good of all. Human society where God is central is the true form of solidarity. Man's true place is found when you get down to such a depth of faith. Living atoning love, throwing aside the basic selfish tendencies and serving as God serves; this is the fundamental effort which makes human society a cooperative society. I believe that it is this most noble motive power and spirit which will bring all people into the Kingdom of God. In individuals who are God-minded, where the hidden service spirit is served and atoning love is evident, the ideal of

solidarity is brought to fruition.

—By a University Professor.

ABSTRACTS OF EDITORIALS IN THE "FUKUIN SHIMPO"

Compiled by Winburn T. Thomas

Note:—This weekly news magazine was started about half a century ago by Masahisa Uemura, and in its pages most of his writings first appeared. As the Church of Christ had no official publication Uemura was urged many times to make the "Fukuin Shimpo" the organ of the Church. It has maintained its independent status until today, under its editor, Rev. Zenichi Hidaka, a disciple of Uemura, although it will probably be necessary for the current General Assembly of the Church of Christ in Japan to make a donation to its operating budget.

CONTEMPORARY PHASES REFLECTED IN LITERARY FASHIONS

Certain novels of the previous generation which were exceedingly popular at the time of their appearance, but then waned in popularity, have recently come back into favor. "Tsuchi" (Earth) by Takashi Nagatsuka which was written in 1910, and "Hakai" (Apostasy) by Toson Shimasaki which appeared in 1906, have come into recent vogue because they call attention to social life and its tendencies. "Meian" (Light and Darkness), the final work of the well-known author of "Botchan," Soseki Natsume, was written in 1916, and "Wakai Hito" (Young People) published in 1934 by Yojiro Ishizaka are popular at the present moment because of their delicate psychological descriptions. In the latter, optimism is the dominant mood, and the book is complimentary to mission schools. "Kojima no Haru" (Spring on Kojima) which was presented to the public just last year by Miss Masako Ogawa is the diary of a woman doctor in Aisci-en a leper hospital located on one of the islands of the Inland Sea. The impression which this work leaves exceeds that made by "Tsuchi" and "Hakai" because it touches nearer human nature and personality, reflecting as it does the love of the writer for the lepers. A society which expresses such feelings and sympathy is not without hope. An understanding of the popularity of these works gives an insight into modern social attitudes. Japan today is easily moved by truth and sincerity, and is sensitive to morality. This modern attitude explains why the former unhealthy stream of literature finally ran dry. (May 4, 1939).

FORM AND SPIRIT

As the Japanese are accustomed to dignity in connection with their religion they cannot be content with the informality of the Protestant church.

Thoughtful people in the Church of Christ in Japan (Presbyterian) are therefore considering ways and means of making their services more meaningful. The present churches too closely resemble class rooms. The minister dressed in his morning coat seems to be delivering a lecture rather than preaching a sermon. Worshipers who regard the pulpit as an oratorical platform, find it difficult to worship God in such an atmosphere.

We are in sympathy with the efforts of certain congregations to make their worship more formal. We too are desirous of making Christians feel they are in the house of God. But formalism does not necessarily produce spirit. Recently in talking with a person who had spent several years with the Trappists I learned that he had finally deserted the monastic life of prayer, meditation and work for the superior points of Protestantism. "The Trappists are also human," he laughed. It is a necessary warning that formalism cannot create spirit, nor can a gown transform a speech into a sermon.

It is of the utmost significance that (at the time of the Reformation) the sermon became the center of Protestant worship. The preacher is charged to speak the word of God faithfully and with a holy passion. When Shinto uses a hotel room or a restaurant for a wedding, a ritual is performed at the beginning and at the close to invite the gods and then to send them away. The ritual is too symbolic and imaginary for any religious person to gain a spiritual experience from it, but Christians will learn from it that a mere consciousness of being with God is enough to make any place holy.

When the preacher in the pulpit begins his sermon, he and worshipers alike should feel the church a holy place for the communication of God's word. An informal room or even a theatre could become a holy place and the worshipers would feel that august presence of God. Without this point of view it is dangerous to adopt formalism. The problem is not the informality of Protestantism, but rather that the Christian churches lack religious atmosphere. The demand for form in Christianity may be necessary, but it should be noted that formality is one thing, and spirit another.

(May 11, 1939)

MAN'S FAMINE IN TIME OF PLENTY

In fruitful years farmers often suffer because of the low market prices they receive for their goods. Likewise, Japan may be said to have an over-population but that she is lacking in leadership. There are possibly leaders who have not been discovered, for instance, in the political parties, but they are so engaged in inter-party conflicts that their emergence into the national limelight is prevented: (1) Man cannot as in olden times engage in spiritual discipline. He is totally absorbed in earning his food and clothing. In the days of the horse-carriage one without money could easily walk, but in this

day of electric cars and autos, to walk because of lack of money is to lose out in the struggle for existence. Our ancestors studied by the light of fireflies or of reflected snow. Today, electricity has made study easy, but competition in the schools has become keener. Economic strife has eliminated the training of the spiritual life. (2) Because man is absorbed with his own personal development he fails to recognize virtues in others. His judgments are made solely with respect to another's economic standing.

We need not only national leadership but also righteousness and unselfish leaders in small institutions and political parties, etc. The rise and fall of our nation depends upon them.

In China Catholics boldly pioneered, but in Japan among the Protestants there is a dearth of leaders. It is not only because money is lacking that dendo (evangelism, missions) is weak but also because the church has no one to send. Criticism of others is no solution. We must consider ourselves. As we progress we will alter our environment, and remedy the present situation which is one of famine in time of plenty.

(June 15, 1939)

FROM METHODIST SOURCES

Translated by T. T. Brumbaugh.

MONTHLY SERVICE DAY FOR THE DEVELOPMENT OF ASIA

*Special Editorial by Bishop Tokio Kugimiya in September 1st issue
of Nippon Methodist Jiho. (News).*

Now that two full years have passed since the conflict in China started it is high time for our entire nation to unite in one spirit for the development of Asia. Our Premier, in pursuit of a decision reached at the meeting for national Spiritual Mobilization, has decided to set aside the first day of each month for public service in the cause of Developing Asia, and to make its observance permanent. This was proclaimed in the August 11th issue of the Government bulletin in the form of a cabinet order.

The work of construction, whatever it may be, is a great task. It requires much time and energy for accomplishment. This is especially true of the work of building a New Asia. It also demands much time and effort. In such construction as this it is most important that the nation be in high spirits and quite ready to overcome difficulties. Without this we can never dream of accomplishment of such a great task as is ours in the Orient. The human mind is apt to become diverted and to get tired of things. In order to reinforce and animate our purpose it is imperative that those who hold positions as leaders shall be wise enough to look to the ideal of the masses and to make them honest and sincere in their desire to attain it. It is needless to say that the present campaign in which our very national faith is at

stake is not for the sake of mere self-interest and greediness. It is only for the building up of a Utopia of coexistence and coprosperity and to bring about everlasting peace in the Far East through insight of from one to ten centuries into the future. This is really our far-reaching purpose, however difficult of realization. We Japanese, in order to attain this purpose, must grasp clearly the meaning of this ideal and be full of high spirit in support of it.

Fortunately we Japanese Christians realized this point prior to ordinary people, and day and night prayed to God for its success. We always look at the Cross of Christ and rejoice at the love manifested in it. We think it our own joy to forget ourselves and to die as a grain of wheat for the welfare of others. It is our purpose to walk in daily life in the path of sacrifice and to discipline ourselves day and night to do the will of God. Therefore, hearing this call for service, we voluntarily offer ourselves earlier than others. With eagerness to go two miles when only one is called for in doing public work, we should offer our services to the accomplishment of this great purpose. To be sure, we should keep the first day of each month as a day for such observance as indicated; yet not only this day but every Sunday at church services we must impress this spirit of national service upon our minds before God, and pray for His help. I believe that this has been practiced by all of us without exception; but I hope that this spirit will be further intensified. The afternoon of each Sabbath has been spent on visiting families of the soldiers at the front or those of the war dead: but we must go farther than this and in this work lead the ordinary people in service behind the guns. We have hitherto held high the spirit of gratitude and thankfulness and have been earnestly doing these things: this is characteristic of the Christian; now we must find further means of expressing our gratitude to the soldiers who are fighting on the battlefield, suffering all hardships with an adventuresome spirit. This is our responsibility, especially to those who have received wounds, those who become sick at the front, those who have died for defense of country, and to their surviving families. The scriptural proverb says, "Faith without works is dead": so gratitude only in mind also is meaningless.

As the war has become prolonged it is quite natural that commodities should become scarce; so the necessity is felt for self restraint, and it must increase. We have already experienced this and are accustomed to it; but unless all the nation practice it, this movement will be ineffective. Not only on luxurious things but also on food and clothing must we economize drastically. In such a time as this we must put forth great effort in the movement for prohibition and non-smoking. We must not remain satisfied with our own self-constraint; we must promote this movement in a more positive way. I take this opportunity to call these things to the attention of all.

TALKS WITH FOREIGN MISSIONARIES IN CHINA

A letter from Rev. T. Muto, chief editor of the Nippon Methodist Jihō to a Japanese friend, published in September 1st issue of this weekly.

Dear Friend:— Since I sailed with Mr. Matsumoto from Kobe on the important mission of letting foreign missionaries in China understand the real intention of our empire and further of inducing them to cooperate with us in the task for establishing the New Order in East Asia. I have spent a very busy life spiritually and physically. On the 14th of August we arrived at Tsingtao and went to the home of Mr. Heijiro Yoshiki, principal of Tsingtao Gakuin. Mr. Yoshiki had that day received the news of the serious condition of his daughter and had left for Fukuoka by air liner; so to our great disappointment we could not see him. But Mr. Yasu, his third son, showed us every courtesy, as did also Rev. Yamamura of the Congregational Church and Mr. Chibasaki, important official of the municipal government of Tsingtao.

From the 15th we had separate interviews with American, German and Dutch missionaries of the Presbyterian, Baptist, Lutheran, and Christian churches. I also met with the chief of the Roman Catholic church. They all received us warmly, as brother-workers of God, and they agreed with us in many things. Of course, there may be differences in the way we and they think, but fundamentally there exist no major differences. Therefore our conversation proceeded very smoothly. Bishop Weig of the Roman Catholic church said to me very emphatically that we who believe in Christianity, whether Protestant or Catholic, must fight hand in hand against our common enemy, Communism guided by the Comintern. This man has been in China for 35 years and while talking with him I got the impression of a really great man.

The pastor of the Lutheran church is a man of about thirty years named Gaeckel. He showed us around his church and school, and discussed freely with us. He is a very talkative and pleasant person. He always says it is very important for us religious men to limit our work to religion only, and that so far the churches have taught the people the law of God but not the mercy of God. From now on we must preach on mercy. I told him the missionaries in Japan so far have taught the people the Gospel with western civilization as background; but from now on such methods must be changed and missionaries should return to their pure work, the teaching of the Gospel. In Japan this feeling is very strong. Our Christians there should take off the clothes of foreign civilization and put on their own. This is very necessary from the historical point of view.

Three times I met Mr. Owen and Mr. Kunrad, both Americans. Each time I saw them we came to know each other's hearts better. So that we talked open-heartedly. We had a nice time together which did us all much good. Both are charming persons. From the beginning we agreed in our sincere desire to work together for the people of the Orient as friends—nay, more, as brothers. As we wanted to meet as often as possible, we met twice at Mr. Owen's house and three times at the Kowa Club. When we met for the third time at the Kowa Club, Mr. Gaeckel joined us at our invitation, and we talked for a considerable length of time. These people admit the fact that any constructive work is impossible without the cooperation of the Japanese. And they are asking for our Christian assistance especially. We were much pleased to hear this.

We saw the Chinese churches; they seemed to be getting on very well. Mr. Ralson, pastor of the Baptist church, took us in his auto to show us around the city. I was struck with admiration at seeing his slum people's aid work. He preaches every week to an audience of more than 300. On the 20th when I attended the church service, it was half over. I was surprised at his eloquence and passion. He is a quick firing gun type of speaker, reminding me of Mr. Gumppei Yamamuro in his younger days. While preaching he walked around the platform excitedly. Of course, he spoke in Chinese. The audience of about 300 listened in silence. To grasp the hand of such a great leader of Chinese is the secret of creating harmony between China and Japan, I said to myself.

On the morning of the 20th Mr. Matsumoto was asked to preach at the Japanese Presbyterian Church, and I at the Congregatioal. After the church service, I called at the Baptist church to keep the promise I had made to Mr. Ralson. In the afternoon we were cordially invited to a reception in our honor under the joint auspices of Japanese Congregational and Presbyterian churches. Thus our one week stay in Tsingtao really did us good.

Yours truly,

—Takeshi Muto.

PREPERATION FOR SPIRITUAL WARFARE

"An address by Rev. Hatanaka of Central Kumiai Church, Osaka, to the students of Doshisha University. These notes taken down at the time of the address were first published in the Doshisha magazine, then in the *Kirisuto-kyo Sekai*, and later in English in J.C.A. Bulletin.

At the outset he refers to his observation while on a trip through Korea that, whereas ten years ago the slogan was "Japanese-Korean Harmoniza-

tion" now it is "Japanese-Korean Unity." The relationship between the two should be like the hands of one body. The changed attitude is not due merely to political work nor the result of opportunism but to God's will. And from this ideal a current of thought leading to "Unity of the Powers," "Unity of the World," "Unity of Humanity" ought to develop. Many who talk of harmony between nations have not left the elementary level Japanese had when they spoke of harmonization as if the two people were opposed. But now Japan discards this conventional approach and stands for unity. In comparison with the world which stands for race consciousness this position seems very striking.

From this point he moves to the problem of applying this big ideal to Japan and China and states that Japan is seeking East Asian solidarity. While it strikes at Anti-Japanese activity, nevertheless it is not seeking to destroy China but to increase its prosperity. Neither indemnity nor territory is sought, and leased territory is to be returned. Thus will a perfectly independent China develop.

The three countries cannot exist separately, and Japan is laying the corner stone not only for the solidarity of east Asia but for the whole world. Japan has accomplished things in Korea and Formosa that other nations could not, and has adopted policies the great powers should long have followed. Since it took forty years to develop this unity in Korea it will probably require 100 years for east Asia and we must prepare for it. Economic, political or cultural activity cannot bring about the ideal of solidarity. Christianity is needed. Previously the Christians in Korea opposed the harmonization of the two countries but now Christians on both sides are most earnest for its realization. The planting of the Christian faith in our people and the people of east Asia is more necessary than anything else.

Strengthening the home base is, of course, our duty. Returning soldiers and especially the wounded should be cared for. But the nation must be given the big ideal of human solidarity which Jesus taught and should learn to complete the systems of human morality by the greatest commandment and be caused to cultivate the Golden Rule. The task of creating east Asia solidarity cannot be accomplished by human power but only by dependence on the power of God. So although many complications are ahead of us we must depend on God. "Therefore," he concludes, "I want to appeal to you who are disciples: Carry on the spirit of Christ. The doing of your very best through a branch of the church which is the body of Christ is the finest preparation, as far as our people are concerned, for the spiritual warfare of the coming reconstruction of East Asia."

Book Reviews

Compiled by C. K. SANSBURY

THE JAPAN CHRISTIAN YEAR BOOK 1939. Edited by C. W. Iglehart D.D., Ph.D. pp. 446. Kyo Bun Kwan, Tokyo. 1939.

The Japan Christian Year Book has been steadily growing in value. Every year its articles have become more comprehensive, its reports more exhaustive, its statistics more complete. The 1939 Edition well maintains this advance. It is one of the best yet, and Dr. Iglehart, the editor, deserves warm thanks from all those interested in the Christian Movement in Japan for its fullness and general excellence.

The Year Book begins with five chapters under the general heading "Current Trends in Japanese Society". The editor starts the ball rolling with a general survey of Japan in 1938. In vivid style he takes us through the main events of the year from the historic statements of Prince Konoye made on January 12th. and 2nd., in which the Japanese Government repudiated any further dealings with the Chiang-Kai-Shek regime and laid down as Japan's Messianic task the creation of a new order in East Asia, to the change of Cabinet at the turn of the year when Baron Hiranuma took the helm. We are shown the ever-increasing regimentation of industry, personal life and thought as Japan felt the strain of her great self-imposed task; the difficulties involved with foreign powers, the spiritual tensions inevitable for the Christian Church. In one or two places Dr. Iglehart's narrative has been too frank for the censors and his article appears minus two pages.

Mr. Jorgensen supplements this first article with a detailed study of Japan's international relations. His article is notable for the careful way in which he tries to present objectively conflicting points of view. His descriptions of the standpoints of Japan (pp. 21 & 22) and of the democracies (p. 23), for instance, are models of fairness.

Prof. Roy Smith gives a valuable economic survey of the year. He shows that Japan's unfavourable trade balance, if exports to the yen-bloc countries are discounted, was 375 million yen. Of her silk exports 97% went to the United States, Great Britain, France and Australia. America indeed, despite the boycott, actually bought 13,000 bales more than in 1937. Prof. Smith deals also with the huge increase in subscription to public funds, the steadily rising cost of living balanced by rising wages in certain industries, and the problems created by the present situation in rural areas.

Miss Paine gives a useful account of social legislation and also deals with the work of private agencies such as the Mitsui Foundation. "Though the number of institutions doing Christian social work has not changed noticeably," she writes, it is a most significant fact that "men chosen for places of responsibility in secular works are preferably men of Christian character." (p. 63). Her over-picturesque description of human emotions and frailties that do not officially exist in war-time Japan has resulted in an excision in her article also by the censors.

Dr. Holtom contributes the last article in this section on 'The Religious World in Japan'. The overseas expansion of Shinto, the meaning of enshrinement as understood in connection with the Yasukuni Shrine, the movement towards a synthetic State Religion composed of Shinto, Buddhist and Confucian elements, receive careful attention. The Religious Bodies Bill is summarised and the points for and against it given. On the one hand, "it recognises Christianity for the first time in Japanese religious law": on the other, "it places the fate of religions completely in the hands of ministers of state and prefectoral governors without the limits of their authority." (p. 85) The relation of Buddhism to nationalism and the developments of Buddhist thought along the lines of "The World Spirit" also receive consideration. Dr. Holtom's conclusion is that Japan, as well as the Asiatic continent, is entering a new age. Religion, alive, alert, relevant, alone can assure the triumph of spiritual over material forces in the new Asia that is coming to the birth.

The next section of the Year Book consists of fourteen chapters contributed by delegates to the Madras Conference and applying its message to Japan. It is difficult not to feel that a better result would have been obtained if this section had been entrusted to two or three contributors only and they had been allowed greater space. As it is, most of the articles are scrappy and the writers seldom able to say more than the obvious. Further, the attempt to cover the whole Madras field involves overlapping with other sections of the book. Miss Kawai's article on 'The Real Objective of Christian Schools', for instance, and Dr. Stegeman's account of 'The Recent Story of Christian Education in Japan' cover a good deal of the same ground.

In this section, Dr. Chiba's clear assertion of the uniqueness of Christianity is welcome. "God meeting us in Christ", he says 'must be the centre of all theologies" (p. 98). Bishop Mann quotes a most suggestive definition of Evangelism (p. 107) and also enlarges on the Madras idea of group evangelism in relation to the Japanese family (pp. 110-111). The Chapter on 'The Inner Life of the Japanese Church' is notable for its complete omission of any reference to the interior life of prayer and devotion. Is it not its weakness in just this sphere that makes so much Japanese Christianity powerless at the present time? Dr. Outerbridge looks forward to higher theological work being carried on by union institutions such as exist in other countries (p. 119).

Miss Kawai makes an earnest and much-needed appeal for Christian faculties in Christian schools (p. 144). Better a few institutions really Christian than a number nominally Christian but in fact secular. The editor provides a useful study of the Church's relation to non-Christian faiths in Japan, but again oversteps the limit permitted by the censors. Mr. Suzuki remarks that "to speak of Japan, there is now no tension between Church and State." (p. 165).

The following chapters chronicle the story of the Christian Movement in Japan during the year. The membership of the non-Roman churches increased by over 5000, but there was a drop in the number of baptisms of over 4000. Church attendance showed an increase in numbers, yet the fact remains that only about a fifth of the total membership attends public worship. The statistics of the Roman Catholic Church show little change as between 1937 and 1938. Work in the Japanese Empire, school work, publication of new books, all receive attention and the problems, as well as the opportunities, of the present time are made luminously clear.

This chronicle is expanded in the admirably concise reports of almost every organisation and agency nearly or remotely connected with the Christian enterprise in Japan, a surprising omission is the Oxford Group, which surely should receive some recognition here.

The missionary obituaries provide their usual inspiring stories of devoted service to Christ and His Church in Japan. Twenty two names are recorded and the average length of service works out at a quarter of a century. Truly a fine record!

The statistics and directories are as complete and as involved as ever. A welcome addition to this section is the index provided of all the previous issues from 1903 onwards, which makes back reference very easy.

One reform in this section is surely overdue at this time of day. Should not the 'Mission Boards Functioning in Japan' (No. 1) and the 'List of Missionaries by Missions' (No. 7) be rearranged, so that the missionary agencies are grouped under the Church in which they cooperate? I should like to see, for instance, the different Methodist mission boards and their personnel recorded under the general heading 'Japan Methodist Church,' the four Anglican missionary societies grouped under 'Nippon Sei Ko Kwai,' the missions cooperating in the Nihon Kirisuto Kyokwai so listed. Oneness of Church membership is more important than separateness of missionary organization—or at least it should be.

Tokyo.

—C. K. S.

THE WORLD MISSION OF THE CHURCH. Findings and Recommendations of the International Missionary Council, Tambaram, Madras, India,

December 12th to 29th, 1938. International Missionary Council, London and New York. \$.50.

The Madras meeting of the International Missionary Council has passed into history, so far as the actual gathering of the delegates is concerned; but it would be unfortunate if missionaries in Japan, and elsewhere, should let it be merely past history and should fail to give careful study to the findings reported by that remarkable group of Christians of all lands.

"The Tambaram meeting," states the introduction, "contained within its membership more knowledge of the actual work of the Christian Church throughout the world than has ever been assembled, and the findings should be read as the work of men and women who believe, with great and detailed knowledge, that these things which they say ought to be said, and that these plans which they put forward are needed, timely and feasible It will be found that there are few questions to which thoughtful people have given utterance as they have pondered over the missionary enterprise of the whole Church during recent years, to which some answer is not given here." The very fact that this gathering of Christian leaders from the ends of the earth could not be held today, a brief year later, is a poignant reminder of the need for world-wide Christian fellowship.

Basic throughout this report is the central place given to the visible church as the means by which the mission movement may achieve its goal. This emphasis upon the church will undoubtedly be one of the major contributions of Madras, and will exert an increasing influence on mission activities everywhere.

This first volume of the reports is made up of material presented in exceedingly concentrated form. One feels that every sentence and word has been most carefully weighed, and is filled with meaning which may not be immediately apparent to readers who were not at Madras. It should be read slowly, with ample time for reflection, and better still, in a discussion group. It will be an introduction to the coming seven volumes which are to discuss more fully the outstanding topics of the conference.

Hirosaki.

—Floyd Shacklock.

THROUGH TRAGEDY TO TRIUMPH. By Basil Mathews. Edinburgh House Press, 2 Eaton Gate, London, S.W.1. Price, 2s.

This is Tambaram 1939 in colours. The author is our good friend, Basil Mathews, well remembered in the wider Christian World by the *Clash of Colour*, and by us in India for his discerning and uplifting volumes, *The Church Takes Root in India* and *India Reveals Herself*. He was a delegate to Tambaram, and the officers of the International Council showed their accustomed wisdom by placing him in charge of the conference publicity arrange-

ments. No one better fitted to give colour to the Tambaram scene could have been found either East or West of Suez. Mr. Mathews has travelled far, and always with his eyes open; he has mingled with missionaries and Christian idealists and faced the facts with equally Christian realists; he has looked into the heart of missionary things and seen reflected there the heart of God; in a world where sin abounds and right so often mounts the scaffold, he finds a sure anchorage for faith in the Cross of Christ, which is at once the symbol of tragedy and the symbol of triumph. To him Tambaram was a window through which he saw with clearer vision than most the Universal Church winning its way through sacrifice to a crown.

The book consists of eight chapters, each a finished picture. It starts with 'The Eternal Now' and pictures a tragic world; but ends 'Yet the Son of God having brought into being that Divine Society—His Church—to be the Body in which His risen life was to find continuous expression, walked down into the garden of Gethsemane and then climbed to Calvary, saying "I have overcome the world".' Chapter Two brings us into the family circle at Tambaram and we meet representative Christians from all the ends of the earth; some from lands ravaged by war, some from obscure corners of the great vineyard, some from prosperous churches where converts abound; and others from little bethels in barren lands were converts come in ones and twos: but all rejoicing in a common faith. As we mix with the members of this unique family gathering we cannot but share the author's conviction that 'The International Missionary Council that met at Madras in December, 1933, was better equipped than any earlier gathering, Christian or otherwise, to see the contemporary world of men and women in the rich variety of their occupations and deepest needs in all the vastly different areas in which they live.'

Chapter Three handles an old theme—'The Church and the National Life'—and the treatment, as was to be expected, is suggestive rather than dogmatic. It did not lie within the province of Tambaram to speak the last word on this ever present problem, for the simple reason that the Church herself has not been given that word; but in drawing attention to what Dr. Oldham has called 'the development of functional groups', the author points to one course of action that awaits the Universal Church. This is how he defines the mission of these functional groups: 'Their task would be, as servants of the Universal Church, to focus the best available brains upon the task of accumulating the relevant knowledge and planning such lines of action as are feasible in face of concrete situations.' That sentence will bear committing to memory: it re-echoes one of Tambaram's clearest calls, the call to renewed study and demonstration.

The Christian teacher, doctor, and social worker will thank the author for Chapter Four—'The Church, Teacher, and Healer.' They, too, have their place by Divine appointment in the Christian enterprise and to them, on

many frontiers, has been given the privilege of being its spear-head. While the Church was the central theme at Tambaram, Evangelism was the fire that warmed the hearts of the delegates and sent them out with a new passion to accomplish the Unfinished Task. This is the text of Chapter Five. Chapter Six, 'In Earthen Vessels,' deals with methods, old and new, and narrates the success attendant on indigenous expressions of Christian witness. Nothing was more impressive at Tambaram than the part played by the younger churches. Alike in number and ability, they easily held their own, and in one great regard they determined the attitude of the Conference—they upheld the standard of Hope. This was very marked: eloquent preachers from the West dwelt on the Church's record of failure, but those who bore witness from the younger churches recalled the mighty acts of God they themselves had seen and felt. So the author does well to devote Chapter Seven to 'The Resources of the Younger Churches'. In the final chapter we hear 'The Distant Triumph Song,' and hearts are brave again and arms are strong.

A book with a thrill in it.

—J. Z. Hodge.

(Reprinted from *N. C. C. Review of India*, July, 1939.)

THE GOSPEL IN THE WORLD by Godfrey E. Phillips, M.A., Gerald Duckworth & Co., Ltd., London, W.C.2. 5/- net.

This book by the Professor of Missions in the Selly Oak Colleges, Birmingham bears as its sub-title "a restatement of missionary principles." It will be welcomed by all those who know the author and his distinguished missionary record, and by the larger circle who have watched with interest and appreciation the development of the Selly Oak Colleges and in particular the creation there of a Department of Missions. But the book will be valued chiefly for its clear and suggestive treatment of the theory and practice of missions.

The book is not large; in 250 medium-sized pages no author can be expected to offer an exhaustive study of so wide a field; but the treatment is adequate and satisfying. After facing frankly the difficulties of the present day and the need for overhauling the missionary enterprise, Mr. Phillips discusses the Biblical foundations of the movement and then takes up the missionary motive and the question of revelation—where he draws a distinction between general and special revelation. The next few chapters deal with Christianity's relation with and message for adherents of other religions, and the closing section examines the Church and its work and witness.

Many may not quite accept the author's attitude to educational, medical and similar "second-line activities;" they may question if he presents adequately the redemptive nature of the Gospel as applied to international and

social relationships; but they will be grateful for a well-balanced, yet an arresting book.

—Harry T. Silcock.

(Reprinted from *The Chinese Recorder*, July, 1939).

THE CHURCH OF THE TANG DYNASTY. John Foster. pp. 168, S. P. C. K.
4/-, 1939.

Christianity suffers to-day in the East because it is regarded as a foreign importation, a religion essentially Western and alien to the genius of the Orient. The author of this book, who was formerly professor of Church History at Canton Christian University and now holds a similar position in the Selly Oak College, Birmingham, believes that the way in which Church History is usually taught in the East only serves to encourage Christians to share this point of view. 'Those who serve the Church in the East ought to have in the *foreground* of their thought a Church which was always universal, and which from the days of the Apostles onwards was always advancing eastwards. Western Church history will then take up its rightful place as a useful, indeed an indispensable background.'

Mr. Foster traces the steady advance of Christianity eastwards. Before 100 A.D. the Church had reached Mesopotamia, Edessa and Adiabene. At the beginning of the 3rd century Tertullian records that the Gospel had reached the nomads of Central Asia. By 225 there were twenty bishoprics up to the Caspian. Before 550 the Church had given the Huns a written language and their own bishop, and words making the influence of the Gospel felt among the Turkish tribes. In 618 Li Yuan, whose mother was a Turk and possibly a Christian, revolted and with Turkish help established the T'ang dynasty in China. With the embassies that came from the West came also missionaries. In 635 they reached the capital—the same year that Aidan reached Northumbria.

The author makes clear how for these Asiatic Christians the real significance of the Nestorian connection was not any abstruse Christological controversy, but the freedom thereby gained from the Roman Empire. Once free from the imperial connection the Church could expand without political complications eastwards.

The rest of the book describes the varying fortune of the Gospel in China in the next three centuries. We see the first attempts at translation work, the advance from the capital followed by opposition, the revival of the Church's influence and then after a golden period—eclipse. Why? The author denies the accusation that Nestorian Christianity was syncretistic. More probably the reason lies in too close a relationship to the existing regime. The Church flourished and decayed as the T'ang dynasty flourished and decayed. It is an interesting story with many resemblances to that of

the coming of Christianity to Japan in the 16th. century. In these days when the fortunes of China and Japan are linked together Christians in Japan should know more than they do about the coming of Christianity to the Far East centuries ago. This book provides a very useful introduction.

Tokyo.

—C. K. Sansbury.

THE ART OF CONDUCTING PUBLIC WORSHIP by Dr. Albert W. Palmer, President of Chicago Theological Seminary. Published by Macmillan, 1939, 211 pp., \$2.50.

This book is filled with practical comments and wise suggestions born of long and effective experience in the ministry and primarily seeks to help "the non-liturgical church of the puritan background and tradition, whether Congregational, Baptist, Presbyterian, Methodist, Disciple or of some other denomination. It seeks to be a book of broad outlines, working principles and practical illustration, equally interesting to the thoughtful layman, the choirmaster, and the pastor." Many actual services of worship and much worship material are included; the inspiration, insights, and resources for diverse occasions make it an unusually valuable book for missionaries.

The book contains an excellent index; check lists for the evaluation of elements entering into public worship, and for the use of music; and an annotated book-list giving a selection of books likely to prove useful to those touching problems of worship whether in groups, clubs, camps or churches.

Dr. Palmer does not attempt to develop new types of worship services nor backgrounds for worship. Nor does he explore and develop the possibilities for worship in conferences, camps, and vacation occasions. Yet many of the basic principles for such services are developed or touched upon in this handbook of public worship.

The book is primarily concerned "with the problem of what to do about these five cardinal sins against the spirit of worship.

1. *Lack of Impressiveness and Solemnity.* A service does not have to be funereal but it does need order and dignity in setting, plan and content." The place of worship and the setting often provide no central focus for attention; there is no great symbol of religious faith on which the mind can focus its attention—nothing but the organ or the minister's head visible above the pulpit.

2. *Poverty of Material used.* Often "there is no carefully selected series of readings opening up the Bible and revealing its many-sided wisdom over a period of weeks or months. . . . Litanies, responses, and other liturgical forms will be largely absent and the whole wealth of extra-Biblical Christian devotional literature undrawn upon. . . . And the prayers! Will they

echo the great words of scripture and have overtones from the hymns and devotional literature of the ages, so noble and searching that a hush comes upon the people as the minister uplifts their souls with his before the mystical presence of God, or will they leave great areas of spiritual need untouched.

3. *Lack of Unity*.—Why the diversity in time of arrival at a service which begins at eleven o'clock? May it not be largely because of the lack of any sense of unity in the service? It is enough, they think, if one arrives in time for the sermon! "A series of separately announced events, now a hymn, now a prayer, now a reading, now something else, all arranged in no psychological order and utterly lacking in unity does not make an effective worship service. . . . A service of worship should flow, and to flow each element in it must be appropriately introduced without abrupt changes or jarring announcements. Herein lies the great liturgical value of versicles. For example, the leader says, "The Lord be with you," and the congregation replies, "And with thy spirit," or the leader says, "Praise ye the Lord," and the congregation replies, "The Lord's name be praised." Such responses provide needed introductions or transitions and keep alive the sense of participation on the part of the congregation.

4. *Musical Shortcomings*. "The worst thing about our church music is apt to be not its quality but the location of the singers and the concert psychology which results. (Here having the choir in a gallery at the rear of the church or in chancel, has its advantages.) Another weakness is the over-emphasis on the anthem and the failure to realize the values of responses and versicles which might have bound the items of the service into unity and helped to create a sense of peace and aspiration."

5. *Congregational Non-participation*.—"The overcoming of this all too common attitude of detachment and aloofness from any active sharing in the worship service is one of the principle objectives of this book. But one suggestion may well be inserted here. It is that the general vitality of the church as an active, well organized body is basic to any solution of this program. People are more apt to enter actively into the worship service of a church in which they are also engaged in doing other things actively, too."

In the chapter on theological assumptions in worship Dr. Palmer says, "It will be particularly helpful if the conception of prayer, which is the central act of worship can be released from its too exclusive emphasis upon petition. . . . There is the prayer of thanksgiving, greatly needed in a hurrying self-sufficient age, the prayer of praise, the prayer of adoration, the prayer for spiritual companionship, for enlightenment, harmony and communion. And there is the prayer of dedication."

One of the ways in which worship at night—and even in the daytime—could be greatly facilitated would be by a careful study of lighting. For ex-

ample, no exposed lights should be in view of the congregation. Many people suffer unpleasant eye-strain and others are put to sleep by the piercing glare of little bright spots of light in the direct range of their vision." One reason is that the pupils of the eyes automatically adjust to the brightest point of light in the field of vision and then the eyes must strain to see things in the dimmer areas. Many Japanese churches severely handicap their worship by poor lighting arrangements.

Dr. Palmer gives in considerable detail several "patterns" for public worship. One is based on the sixth chapter of Isaiah, and another on the Lord's Prayer. ". . . . the principle of organizing a worship service around some great experience of religion affords not only a sound psychological procedure but also a possibility of wonderful variety. And yet some things are constant; the sense of God's presence, the attitude of humble confession and need of forgiveness, the alternation and ascension of moods, the elevation above personal and worldly troubles, a temporary escape from them, indeed—on the one hand—and a renewed dedication, an acceptance of life courageous facing of its problems—on the other. These things in balance and developing expression make up the pattern of the worship service."

Kyoto.

—Clarence Gillett.

**REPORT OF THE EXECUTIVE COMMITTEE
AND
MINUTES OF THE THIRD ANNUAL CONFERENCE
OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES
IN JAPAN**

The officers for the third year of the Fellowship of Christian Missionaries in Japan were: Chairman, Bishop J. C. Mann; Vice-chairman, Miss Virginia Mackenzie; Secretary, Rev. S. L. G. Miller; Treasurer, Mr. Hubert Kuyper.

The business of this body is now very limited and centers chiefly around the annual conference held during the summer each year. The third such conference was held in Karuizawa July 28th, 29th and 30th, 1939.

The theme of this year's program was "What Madras can mean to Japan": The idea of the executive committee in planning the meeting was to apply the findings of the Madras conference to conditions as we find them in Japan and to inspire our missionaries for advance all along the line. The leading papers on "Evangelism," "Youth," "Education," and "Social Work" were presented by members of Japan's delegation to Madras: Rev. C. W. Iglehart, Rev. S. Hirono, Mr. S. Saito, Miss F. Kobayashi, Rev. T. Matsumoto, and Miss Isabelle MacCausland. These leaders furnished inspiration and suggestion for the discussion which occurred at each session. The devotional side of the conference was emphasized with periods of worship and reconsecration at the noon hour, led by Rev. G. W. Bouldin, and in shorter periods led by Bishop Mann and Rev. G. H. Vinall, as also at the Sunday morning service in which the sermon was preached by Bishop Mann.

Friday evening was given to Group discussions on the four conference themes, the following numbers being in attendance: Evangelism 70, Youth 12, Education 20, Social work 7.

Guest speakers who brought messages to the conference were: Executive secretary Akira Ebisawa of the National Christian Council of Japan, the Reverend Michio Kozaki, as President of the Council, the Reverend George Wynn of Korea, Dr. C. H. Westbrook of the University of Shanghai, and Miss M. Wood of Yenching University.

The number of paid memberships this year was considerably below what

It should have been. Attendance at each session of the conference was good, probably as good as last year, with about 180 present at the opening service and others coming in later. However there were only 349 paying members for the year as over again 455 the previous year. This may not be a cause for concern, but since our membership is entirely voluntary, we hope that year after year all missionaries will pay the fee of one yen annually whether they can attend the conference or not.

The conference voted to hold the 1940 meeting at Karuizawa as usual, the time to be fixed by the incoming executive committee. On the basis of the report of the nominating committee presented by Dr. P. S. Mayer the following officers and committee members were elected for the year 1939-40:—

Chairman:—J. A. Foote,

Vice-chairman:—Miss Isabelle MacCausland,

Secretary:—J. Kenneth Morris,

Treasurer:—D. C. Buchanan.

Editor of the Japan Christian Year Book:—C. W. Iglehart,

Editor of the Japan Christian Quarterly:—T. T. Brumbaugh,

Additional members of Committee on Publication:—

M. D. Farnum, H. D. Hannaford.

Miss Jessie Trout, Darley Downs,

Necrologist:—Gilbert Bowles.

(Signed)

L. S. G. MILLER,

Secretary.

FINANCIAL STATEMENT

Fellowship of Christian Missionaries 1938-39

RECEIPTS.

Balance from 1938	¥1,254.44
Interest on Furikae account	28.13
Contributions from Missions	545.00
Membership Fees	353.00
Tea Tickets sold	81.40

	¥2,261.97

EXPENDITURES.

Christian Quarterly	¥ 175.57
Japan Christian Year Book	150.00
Special Grant-Index for Year Book	200.00
Travel & Board, Conference Speakers	208.70
Use of Auditorium	15.00
Expenses of Conference Tea	125.00
Postage	55.68
Furikae Fees & Blanks	12.13
Stationery & Printing	63.64
Executive Committee Travel	60.98
Sundries	6.60
BALANCE ON HAND	1,188.67

TOTAL	¥2,261.97

(Signed) H. KUYPER, *Treasurer*

Audited and found correct.

(Signed) WILLIS G. HOEKJE.

Aug. 25, 1939.

THE MISSIONARIES' MUTUAL AID ASSOCIATION OF JAPAN 1939 ANNUAL MEETING

The Annual Meeting of The Missionaries Mutual Aid Association of Japan was held in the Auditorium at Karuizawa, at 10 A.M., August 21, 1939.

Sixteen members were present, and thirty-six others were represented by proxies.

The President reported on the general condition of the Association, and pointed out that both the number of members and the income from the membership were reasons for much encouragement. Referring to Dr. A. Oltmans who had been elected President at the 1938 Annual Meeting, he stated that his decease on June 11 was the first that had occurred to any officer of the Association while serving in office. This occasioned Dr. P. S. Mayer, Vice President, becoming President.

The Sec.-Treas. reported that since the 1938 Annual Meeting, 10 members had passed away, that 15 who are no longer in Japan withdrew, that 17 new members had been received, and that the present membership numbers 476.

The financial report showed total receipts to be ¥18,863.05. Out of this amount ¥10,000 was paid as benefits. ¥2,000 is being held for the payment of two more benefits before the next block of assessments is laid. It was voted to take from the current account ¥1,300 and add the same to the Accumulated Fund, making the total ¥6,000, leaving the amount of \$512.11 in the current account. It was also reported that unpaid assessments amounted to ¥341.21. The margin in finance is expressed by the fact that with the present membership, each block of four assessments yields \$460 more than is needed to meet the four benefits. This helps build up the Accumulated Fund.

It was voted to instruct the Sec.-Treas. to reinvest the Accumulated Fund at his discretion, on consultation with the Executive Committee.

It was voted to instruct the Sec.-Treas. to have printed a revised membership list and enclose a copy to each member with the next assessment notice.

According to instructions given at the 1938 Annual Meeting, the Executive Committee, after having studied the matter, presented its report regarding the use of the Accumulated Fund. After due discussion, it was voted to reaffirm the Article entitled ACCUMULATED FUND as it stands in our Regulations.

The Nominating Committee made its report as follows: Pres. P. S. Mayer; Vice Pres. F. W. Heckelman; Sec.-Treas., A. J. Stirewalt; Auditor, T. A. Young, These were all elected to serve during the coming year.

This MUTUAL AID has already paid the death benefit to 140 beneficiaries. Those missionaries and teachers who are not yet full forty-five years of age are eligible to become members of this Association. The organization affords a means of both giving and receiving AID. It is MUTUAL.

- A. J. Stirewalt, Sec.-Treas.

News Items

Compiled by M. D. FARNUM

SHINTO CHAPLAINS ALLOWED ON FRONT. According to a report by Do-meい appearing in the press during August, the War Ministry will allow priests of State Shinto to accompany the army at the front. By a War Ministry decree, State Shinto priests are put on the same footing as Buddhist chaplains and the chaplains of Sect Shinto who are following the armies. The following is quoted from the report as it appeared in the Japan Advertiser: "This decree has long been sought by priests of State Shinto shrines, for although priests of Buddhism, Tenrikyo and Konkokyo have been allowed to serve on the fronts, this privilege has been denied State Shinto priests. The latter have been extremely active since the outbreak of the current incident, agitating for recognition by the War Office. Recently they presented a petition to the Ministry, signed by their leaders. The War Officials have now decided that State Shinto priests have a special position among the country's religious leaders and that they will be of aid at the front."

BUDDHIST PRIEST CORPS TO GO TO CHINA. The "Miyako Shinbun" reports that under the auspices of the Japan Buddhist Federation a civilian corps of about 1000 young intellectual Buddhist priests will devote the rest of their lives in China in pacification and the spreading of Buddhism. After spending some time in Shanghai to learn the Chinese language and familiarizing themselves with conditions, they are expected to go into the hinterland. All of the priests scheduled to go are graduates of Buddhist universities in Tokyo and Kyoto.

HIGH RANKING BUDDHIST PRIEST CALLED TO COLORS. Count Kosho Otani, Lord Abbot of the West Hongan Temple in Kyoto, has been called to military service. Graduated from Tokyo Imperial University several years ago, Count Otani assumed the headship of the Shin Sect in 1934.

NEW AGENCY NAMED TO CHECK RELIGIONS. To replace the present Religious System Inquiry Commission, the Education Ministry has decided to establish a new group to be known as the Religions Inquiry Commission. The responsibility of the new commission will be to see to the enforcement of the Religious Organizations Law, passed by the last session of the Diet, and to eliminate various odd faiths which may increase with the progress of the China incident. As dissolution of the former commission is set for next January, it is expected that the proposed commission will be created later in

the year. According to present plans, the new organ will consist of sixty members representing the three recognized religions—Buddhism, Sect Shinto, and Christianity.

EXPANSION OF SHRINES BUREAU IS SOUGHT. Domei reports that officials of the Home Department are seeking to have the present Shrines Bureau raised to a Divinities Board. Plans call for a secretariat, a general affairs bureau, and a shrines bureau. Sections will be set up in all the prefectural governments. The news report states that "the purpose of the board is to enhance respect for the gods and persons enshrined. Through the greater activity expected from this board, it is hoped that there will be a greater clarification of the national polity in the minds of the people."

SHINTO SEMINARY RAISED TO UNIVERSITY. The Education Ministry has decided to raise the status of Jingu Kogakukan, a Shinto seminary at Uji-yamada, to full university rank. Although Buddhists and Catholics have seminaries of university grade, states the "Asahi Shimbun," this is the first Shinto seminary to be so classified and thus will be the highest institution for the training of teachers in Shinto doctrines.

GENERAL TO SPEND LIFE IN PRAYER. The vernacular press reports that General Matsui, former supreme commander of the Japanese forces at Shanghai and who led the forces in the attack and capture of Nanking, has decided to spend the rest of his life as keeper of a temple dedicated to the memory of the soldiers who died at Shanghai and Nanking. Near Atami, a small temple to Kwannon (Goddess of Mercy) will be built and an eight-foot image of Kwannon will be erected, to be known as "Asia Development Kwannon."

CHRISTIAN BODIES MAKE MEMORIAL TO MINISTER OF EDUCATION. The following is quoted from the July number of the N.C.C. Bulletin. "The Council agreed to share with the Christian Education Association and other bodies interested in religious education in a memorial to the Minister of Education on religious emphasis in general education. Recognizing the splendid development of the Japanese educational system, it is pointed out that there is still something lacking in the way of spiritual nurture. It is particularly requested that appropriate courses in religion be included in the curricula of normal schools and that measures be taken to develop the religious life of children in the schools. It is also urged that special agencies for the promotion of religious nurture be set up, that there be no discrimination against any teacher due to his personal adherence to any one of the three recognized religions, that any parts of the regular school texts that ridicule or criticize any one of the three recognized religions be revised; and that, so far as possible, school functions be avoided."

RELIGIOUS STATISTICS FOR KOREA. The N.C.C. Bulletin above mentioned

is also source for these figures resulting from a recent religious census of the Korean peninsula—figures which show that although a small proportion of the total population, the Christians are the largest religious group.

Shintoists (Sectarian)	91,723
Japanese Buddhists	303,908
Korean Buddhists	193,177
Korean Christians	599,331

It is to be noted that there are twice as many Christians in Korea as in Japan proper. Japanese Christians are in Korea in the following numbers:—

Congregational	1104
Presbyterian	1473
Methodist	1950

STATEMENT OF NATIONAL TEMPERANCE LEAGUE ON TEMPERANCE IN MANCHUKUO. Based on a survey made by a Temperance delegation which visited Manchukuo last June, during which visit they inspected and lectured in the training settlements, the N.T.L. has issued the following statement: 1. In a pioneer country the high infant death rates are largely to be accounted for by intemperance on the part of parents. 2. Alcohol vitiates the whole spirit of the pioneer. Failures are largely traceable to drinking. Absolute prohibition is needed in the settlements. 3. There is too much feasting by Japanese. Many young men are set on the road to ruin by this custom and bring shame on their country. 4. The Minors' Prohibition Law has not been enacted in Manchukuo. A law forbidding the use of alcohol up to the age of 25 should be enacted. 5. The Training Camps are nominally dry by order, but there should be more Temperance education there in order that they may become dry in fact and spontaneously.

—(*From The Kinshu no Nippon.*)

OXFORD GROUP ASSEMBLY AT KARUIZAWA. The latter part of August, 300 Japanese and foreigners gathered at Karuizawa for the Moral Rearmament National Assembly of the Oxford Group. Representatives were present from all parts of the Japanese Empire as well as from China, America, Canada, England and other countries.

N.C.C. STATES PROGRAM FOR GENERAL SPIRITUAL MOBILIZATION. At a meeting of representatives of the three religions, the head of the Religions Bureau of the Department of Education asked that each group prepare a report on its plans for cooperation in the program for National Spiritual Mobilization. The N.C.C. has outlined the following general program: 1. To stress the harmony between Christianity and the national objectives. 2. To make plain the official purposes for the establishment of a new order in East Asia and to cooperate in their realization. 3. To give deep religious

quality to the observance of the monthly Asia Development Service Day, with special prayers for the imperial family and the country. 4. To redouble efforts to realize the government's economic policies of economy and savings and the advancement of public health. 5. To continue and increase service to widows and orphans of soldiers and respectful participation in memorial services. 6. To continue and increase service to the men at the front through the rest houses in China. 7. To continue and increase support of the women's settlement in Peking founded by our Christian women. 8. To cooperate with all of the Christian work of all countries in the occupied areas, seeking to develop understanding of the new order. 9. To seek the cooperation of English and American missionaries in Japan and the churches they represent for the rectification of international misunderstandings of Japan and particularly to seek to deepen the understanding of the missionaries in China. (N.C.C. Bulletin for Sept.)

INSTITUTION OF ASIA DEVELOPMENT SERVICE DAY. The Hiranuma Government appointed the first day of each month to be observed as "Asia Development Service Day." These days are set aside for consecration to the national purposes and for recognition of the sacrifices made by the soldiers at the front. The day is to be observed in the following way: early morning obeisance towards the imperial palace and silent prayer for the country—this to be performed in each household as well as in all schools, banks, factories, stores, etc.; a moment of silent prayer in memory of the dead at noon; workers will put forth special efforts for the state, and students will increase their voluntary service for public works; the use of liquor, tobacco and the enjoyment of public amusement is to be limited; and special stress will be placed on savings.

BEREAVED CHILDREN PRAY FOR WAR DEAD. In early August 1,324 children of soldiers and sailors killed in the China hostilities were invited to Tokyo by the Imperial Foundation for the Aid of Soldiers and Sailors. On the 7th, the children were assembled at the Yasukuni Shrine where they made obeisance to the spirits of their fathers. The children were sixth-grade students from all sections of the Empire except the Loo Choo Islands.

MERCHANTS PRESENT HUGE SANDALS TO TEMPLE... A pair of straw sandals measuring 16 feet long by 8½ feet wide and taking 55 people working a week to make were recently presented to the famous Asakusa Kwannon Temple by an organization of small merchants and industrialists. The significance of the presentation lies in a play on words—the Japanese word for a large foot being *oashi*, which can also mean the ability to meet any monetary demands.

GENERAL NEWS ITEMS. For the twelve months ending last March 31, 628 books and 1592 periodicals from 24 foreign countries were refused entry into

Japan because they were considered likely to disturb public morals. The Metropolitan Police Board has decided to permit the establishment of licensed brothels in the Bonin Archipelago because of the recent rise in sexual offenses on the islands. Dr. Chang Kyoshi Seiken, a Formosan woman, in receiving a doctorate in medicine from the Education Ministry is the first of her sex from the colony to receive such a degree. . . . In August the War Ministry announced that a total of \$46,000,000 has been contributed to the Ministry since the beginning of the China hostilities. . . . The Welfare Ministry is including an item in next year's budget for prizes to be given families with more than ten children over the age of six years.

Comments From a Buddhist Daily

(Contributed by W. T. Thomas as translated from the "Chu-Gai Nippo")

B. Takiura of the Tanjun Seikatsu Sha (Simple Living Ass'n) says that while Christianity is one throughout the world, in order that it may appeal to the Japanese, it must make use of the classics, Bushido, Zen and other aspects of Oriental culture. Christianity in Japan must be reformed; that is, out of the existing sects there must emerge an indigenous faith adapted to the lives of the Japanese. (August 12). An editorial develops the idea that while truth and doctrine are one the world over, Christianity expresses itself in different ways in different countries, and therefore must find an indigenous expression in Japan. (August 23). The newspaper follows closely the attempts of the church in Japan to transplant its faith to China, believing that such action is pertinent to the times. It warns its readers, however, that the Christianity existing in China is not the same as that in Japan, the Chinese regarding the social benefits which accrue from it and political connections more highly than the religious faith of the religion. "So Japanese Christians might as well shake hands with heathens as with Chinese Christians unless we first make arrangements concerning these points." It is alleged that the missionaries in China instigate the Chinese to oppose Japan. (June 30). There has been some discussion concerning the extermination of Christianity from China because of the imprudent actions of the missionaries there; this measure, if taken would also jeopardize the status of the church in Japan. Rev. Saburo Yasumura of the Baptist Church in Osaka, who was despatched to Shanghai in April to mediate between the Japanese troops and Christians, says that Christianity in China will suffer this fate if its leaders repeat the mistakes made by the Catholics of Japan during the Toyotomi-Tokugawa periods, that expulsion of Christianity from China would lead to a similar result in Japan, and finally that a clean sweep of Christianity from the Orient would be made. (April 5.) Lieutenant-General

Kesago Nakajima visited Dr. Mary F. Denton, Doshisha University on September 3 in recognition of her loyalty to Japan. It had been brought to the army commander's attention that during the celebration of one of the Japanese victories Miss Denton had carefully gathered up the flags dropped during the procession. He engaged the artist Soko Sumida to paint Miss Denton in the act of picking up the flags, and this drawing he presented to Miss Denton at the time of the visit. (September 5.) Apropos of the decision of the Emperor of Manchukuo to erect a national shrine, the "Chu Gai Nippo" points out editorially that the primary question, namely the gods to whom such a shrine would be dedicated, has not been decided. The choice of the gods will depend upon the purpose of the establishment of the shrine, which should certainly be understood by the people of the country. An accompanying news item says that it is the consensus of opinion among the Shinto priesthood that it should be erected to the memory of those who died on behalf of the establishment of the state, and all ceremonies in connection with it should be in accordance with Manchukuoan rather than Shinto customs. (September 17.) Concerning the terms which should be used in radio announcements, Sonken Senkei urges that inasmuch as the Japanese Emperor differs from all other rulers, reference to him should be by the use of such noble verb forms as *araseraremashita* or *asobasaremashita* while for other rulers *serareta* or *sareta* are adequate expressions. This protest was apropos of a Japanese announcer's reports of the King of England's speech on the war against Germany in which the more polite expressions were applied to King George VI. (September 17.)

Missionaries No Longer Teaching. The Buddhist *Chu Gai Nippo* having also announced that four missionary teachers had been dropped from the staff of Kinjo Joshi Semmon Gakko, a Southern Presbyterian girls' college in Nagoya, because of "activities not in keeping with *Kokutai*" (Japan's national polity), it may be well to indicate here that these American teachers were ordered not by the Japanese but by their own mission board in the United States to sever teaching connections with the school and to go directly into evangelistic work. This doubtless had some relation to the shrine worship problem which has brought about the closing under similar orders of several Presbyterian schools in Korea; but it should be noted that the pressure for withdrawal has come from abroad. In the Nagoya case, however, the missionaries involved have merely stopped their teaching of English and other secular subjects and at the request of the Japanese are maintaining their relations with the school as evangelistic workers.

—Editor.

Personals

Compiled by DANIEL C. BUCHANAN

NEW ARRIVALS

BLACK. Miss Frances Marion Black (ERC) of Meyersdale, Penn., arrived in Japan by the "Hikawa Maru" on August 27, to join the English faculty of Miyagi College, Sendai. Miss Black's address is 16 Junikencho, Komegafukuro, Sendai.

BULLEIT. Miss Henrietta Bulleit (ABCFM) under appointment as a teacher at Kobe College, arrived in Japan on August 31. Miss Bulleit will spend her first year in language study at the School of Japanese Language and Culture, Tokyo.

HALL. Mr. John Hall, son of Rev. and Mrs. M. E. Hall (ABCFM) formerly of Maebashi and Kyoto, arrived in Japan August 31. Mr. Hall will take up his duties as Amherst College Fellow in Doshisha University, Kyoto.

HARVEY. Rev. and Mrs. George Lloyd Harvey (UCC), formerly of Burn's Lake, B.C., Canada, arrived late in September. They now live at 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo, and attend the School of Japanese Language and Culture.

MACMILLAN. Miss Mary MacMillan (MES), arrived by the "Kamakura Maru" on September 2, and will study for one year at the School of Japanese Language and Culture, Tokyo.

MILLER. Miss Floryne Miller (SBC), arrived on the "President Coolidge," September 8, and has been located for work in Tokyo. She is studying at the School of Japanese Language and Culture.

PETTIT. Miss Lillian Pettit arrived on the "Hie Maru" to join the staff of the Canadian Academy at Kobe, as teacher of Grades VII and VIII.

RAMSOUR. Rev. and Mrs. H. B. Ramsour (SBC) arrived on the "President Coolidge," September 8. They have been located at 41 Kagomachi, Koishikawa Ku, Tokyo and will spend the first year in study at the School of Japanese Language and Culture.

SIMMONS. Mr. R. L. Simmonds (PE), arrived in Japan August 26, to join the faculty of St. Paul's University, Ikebukuro, Tokyo.

SPRAGUE. Miss Virginia Sprague (ABCFM), a Fellowship student appointed by Kobe College Corporation, arrived in Japan September 2. She will spend the first part of her year in Tokyo.

THOMPSON. Mr. Lamont Thompson (ABF), a student of Rochester The-

ological Seminary, arrived on the "Hie Maru," September 10, to spend a year in Waseda Hoshien with Dr. Benninghoff.

WILSON. Miss Eleanor Wilson (ABCFM), will arrive in October for a brief visit in Japan after three years of service in the Micronesian Training School at Kusaie.

ARRIVALS

ANDERSON. Rev. Joel Anderson (SAM), returned to Japan on May 8. He is living alone at his old residence, 15 Uenohara, Nakano Ku, Tokyo.

BRADY. Rev. and Mrs. J. Harper Brady (PS), returned from furlough on September 21 on the "Taiyo Maru" and will be located in Tokushima.

BRYAN. Rev. and Mrs. Harry Bryan (PS) returned from furlough on September 21 on the "Taiyo Maru" and will resume their work in Tokushima.

CARY. Rev. and Mrs. Frank Cary (ABCFM) returned from furlough with their daughter Mary Alice on August 31. They have been transferred from Otaru to Matsuyama for evangelistic work.

CHAPMAN. Rev. Earnest N. Chapman (PN) returned from two months' leave of absence in the United States on August 31, after spending the summer with his parents in California.

COBB. Dr. and Mrs. E. S. Cobb (ABCFM) returned from furlough on September 16. Dr. Cobb will resume his work at the Theological Department of the Doshisha University, Kyoto.

CURTIS. Miss Edith Curtis (ABCFM) returned to Japan in October from health leave in America, and will resume her work at Baika Girls' School, Osaka.

DOZIER. Rev. and Edwin Dozier (SBC) returned from furlough on August 31 on the Kamakura Maru. They have been located at Seinan Gakuin, Fukuoka.

FOERSTEL. Miss Ella Foerstel (PE) of St. Luke's Hospital, Tokyo, returned from regular furlough in Canada the end of September.

GARDENER. Miss Emma Eve Gardener (PS) returned from furlough on September 21 on the "Taiyo Maru" and will resume her work in Takamatsu.

GARMAN. Rev. and Mrs. C. P. Garman (ABCFM) returned from furlough on Sept. 8. Mr. Garman will resume his work in the Christian Literature Society.

GOLDSMITH. Miss Mabel O. Goldsmith (CMS) arrived in Yokohama on August 30 by the "Empress of Asia," and has returned to her work in Kuru-

rume.

GRAHAM. Miss Jean A. C. Graham (UCC) returned from furlough in Canada by the "Empress of Asia," August 30, and is stationed at 69 Agata Machi, Nagano.

HEREFORD. Miss Grace Hereford (PN) returned from furlough in the United States on August 27 and resumed her work in Wilmina Girls' School, Osaka.

HEREFORD. Miss Nannie Hereford (PN) returned from furlough in the United States on August 27 and resumed her work in Hokusei Girls' School, Sapporo.

HESTER. Miss Margaret W. Hester (PE) returned from furlough on September 2 and resumed her work in Nara.

HODGES. Miss Olive I. Hodges (MP) returned from furlough on September 19 on the "Taiyo Maru" and will continue her work with the Seibi Gakuen, Yokohama.

KARNS. Miss Bertie Karns (NC) returned from furlough in the United States and is now residing at 604 Shimomura Cho, Kamiuma Machi, Shibusai Dori, Higashiyama Ku, Kyoto.

KNIPP. Dr. and Mrs. J. Edgar Knipp (UB) returned from furlough in the United States on the "Kamakura Maru" on September 2. They will resume their work at Otsu.

LAKE. Dr. Leo C. Lake (PN) returned from furlough in the United States on August 27 and resumed his work in Sapporo. Mrs. Lake is remaining in the United States for several more months.

LEITH. Miss Isobel Leith (UCC) returned by the "Empress of Asia," August 30 after furlough in Canada. Her work will be at the Aiseikwan, 47 Nichome, Kameido, Tokyo.

LINDSAY. Rev. Olivia C. Lindsay (UCC) returned from furlough spent in Canada and Scotland by the "Empress of Canada," August 30. She is stationed at 96 Hoekami Cho, Fukui. Miss Lindsay received ordination as a minister of the United Church of Canada while on furlough.

MCCOY. Dr. and Mrs. R. D. MacCoy (UCMS) returned from furlough on the "Asama Maru" on September 23. They will be located in Tokyo.

MCDONALD. Miss Mary McDonald (PN) returned on September 3 from five months' leave of absence in the United States where she visited her parents in Cherokee, Iowa. She has resumed her work in the Woman's Christian College, Tokyo.

MINKKINEN. Rev. and Mrs. T. Minkkinen (LEF) are expected to return from furlough in Finland about October 26.

NASH. Miss Elizabeth Nash (CMS) (retired) arrived in Kobe on September 29 by the "Empress of Russia."

NICODEMUS. Mrs. F. B. Nicodemus (ERC), widow of the late Prof. F. B. Nicodemus of Tohoku Gakuin, Sendai, arrived in Japan by the "Kamakura Maru" on August 31. Mrs. Nicodemus has returned to Japan to become a member of the English Faculty of Miyagi College, Sendai. Her address is 33 Uwacho, Komegafukuro, Sendai.

NORMAN. Rev. and Mrs. W. H. H. Norman (UCC) and family are expected to return from furlough towards the end of September and to resume their work in Kanazawa City.

OLTMANS. Miss C. Oltmans (RCA) returned from furlough on September 2 on the "Kamakura Maru." She has been located at Shimonoseki where she will teach this year at Baiko Jo Gakko.

OUTERBRIDGE. Dr. H. W. Outerbridge arrived in Japan in time for the Fiftieth Anniversary of Kwansei Gakuin, October 14-18. Mrs. Outerbridge is detained in Canada owing to the illness of her father, the Rev. Edward N. Baker, D.D.

POWLAS. Miss Annie Powlas (LCA) who spent the summer with her mother at Catawba, North Carolina, returned at Japan the middle of September.

RORKE. Miss Luella Rorke (UCC) returned on August 30 by the "Empress of Asia" after furlough in Canada. Her address is 324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken.

STEWART. Rev. and Mrs. S. A. Stewart (MES), formerly engaged in work among the Japanese in Chosen, returned by the "Kamakura Maru" on September 2, from furlough in the United States. They are stationed at Nakatsu, Cita Ken.

THORLAKSSON. Rev. and Mrs. S. O. Thorlaksson (LCA) and daughter Esther, sailed from Seattle on the "Hikawa Maru", September 29, for their field of work in Kobe.

WARREN. Rev. and Mrs. C. M. Warren returned on September 16 from a short leave in America, and have resumed their work at Doshisha University, Kyoto.

WOODSWORTH. Miss Mary Woodsworth returned from a short furlough in Canada late in September, and resumed her duties as House Mother for the girls at the Canadian Academy in Kobe.

DEPARTURES

COBB. Rev. John B. Cobb and family (MES) sailed from Kobe on June 25, via "The Ports," Egypt and Europe, for a year's furlough in the United States. They were scheduled to sail from England to New York on the "Queen Mary." Their address in the United States will be 19 Temple Avenue, Newnan, Georgia.

DRAPER. Mrs. William F. Draper (PE) sailed for America on the "Tatsuta Maru" September 6 to spend a few weeks with her mother. Mrs. Draper's father, Mr. Lloyd Withers, died suddenly early in July. Mrs. Draper expects to return to Japan before Christmas.

HENTY. Miss A. M. Henty (CMS) sailed from Yokohama on June 12 by the

"Taiyo Maru," expecting to proceed to England on short furlough after attending the Oxford Group gathering at Los Angeles.

HORNE. Miss A. C. J. Horne (CMS) retired) expects to sail from Kobe November 1 by the "Empress of Japan" for furlough in England, if the circumstances at that time allow.

KORNS. Miss Bonnie Korns (MES), a contract teacher, who had been in the Hiroshima Girls' School for three years, sailed from Kobe on July 20, via "The Ports," Egypt, and Europe. She is supposed to have reached Port Said just about the time war broke out.

WILLIAMS. Miss A. S. Williams (CMS) sailed from Kobe on July 21 by the "Kitano Maru" for Australia. After a short stay she expects to go on to England to complete her furlough there.

RETIREMENTS AND WITHDRAWALS

AURELL. Rev. and Mrs. K. E. Aurell (ABC), who retired from the American Bible Society and sailed from Yokohama on the "Asama Maru" April 24, have taken up their residence at No. 10609, Bloomfield Street, Los Angeles, California.

LLOYD. Rev. J. H. Lloyd (PE) of Wakayama, sailed in July to join his family in the United States.

CHANGE OF LOCATION

ALBRIGHT. Rev. and Mrs. L. S. Albright (UCC) and family are now located at Kwansei Gakuin, Nishinomiya Shigai. Mr. Albright has been appointed to the Theological College but is also teaching in the Literary College and the University Preparatory Department.

BEST. Rev. and Mrs. E. V. Best (MES) who arrived in Japan early in October 1938 and attended for one year the School of Japanese Language and Culture in Tokyo, have moved to Matsuyama, Shikoku, to continue language study and do part-time mission work.

CRAWFORD. Rev. and Mrs. Vernon A. Crawford (PS) have moved from Okazaki to Nagoya where their address will be No. 32 Nagaike Cho, Nichome, Showa Ku.

DECKINGER. Rev. and Mrs. W. J. Deckinger (EC) after spending a year of language study in Tokyo, have moved to No. 14 Yojo Dori, Nichome, Minato Ku, Osaka.

LAAKSONEN. Miss Martta Laaksonen (LEF) who went to Tokyo to assist Mrs. A. Korpinen after the death of the late Rev. Arvo Korpinen, has returned to Minami 12 Jo, Nishi 12 Chome, Sapporo.

LIGGETT. Miss Mary Elizabeth Liggett (RCA) who taught last year at Baito Jo Gakko in Shimonoseki, has moved to Yokohama where she will teach

music at Ferris Seminary.

NELSON. Dr. D. P. Melson, who arrived in Japan early in October 1938 and spent the year attending the School of Japaese Language and Culture in Tokyo, is now living at Eki Kita Sancho, Ashiya, Hyogo Ken—the John Cobb residence—and will be acting principal of the Osaka Eigo Gakko during Mr. Cobb's absence on furlough.

SAVARY. Rev. and Mrs. R. N. Savary (MSCC) have moved from Niigata to 6 of 1 Nishi Shirocho, Takata.

TREMAIN. Rev. and Mrs. Martel A. Tremain (PN) moved in July from Sapporo to 9 Chome, Komatsubara Dori, Wakayama.

WALVOORD. Miss Florence Walvoord (RCA) of Baiko Jo Gakko, Shimono-seki, has moved to Yokohama where she will teach at Ferris Seminary.

WILKINSON. Miss Rhoda E. Wilkinson (MSCC) has moved Matsumoto to Kyo Machi, Gifu.

MARRIAGES

GOSDEN-STOTT. Mr. Eric W. Gosden (JEB) was married to Miss St. John Stott on July 8 in England. They expected to reach Japan by the end of September.

VEHANEN-MINKKINEN. Miss Aune Minkkinen, daughter of Rev. and Mrs. T. Minkkine (LEF) was married to Rev. Eino Vehanen in Helsinki, Finland, on July 14. Rev. and Mrs. Vehanen are coming to Japan about Oct. 26 and expect to engage in work for the Koreans.

BIRTHS

DEMAAGD. A daughter, Avis Adele, was born to Rev. and Mrs. John De Maagd (RCA) of Kurume on August 6.

PARKER. A daughter, Margaret Isabel, was born to Mr. and Mrs. Kenneth A. Parker (UCC) on August 8 at Kobe.

PIETSCH. A daughter, Sally Sue, was born to Rev. and Mrs. Tomothy Pietsch (SAM) on June 19 at Fukuoka.

WRIGHT. A son, William, was born to Rev. and Mrs. R. C. Wright (UCC) on July 10, at St. Luke's Hospital in Tokyo.

DEATHS

HAGIN. Mrs. Fred. E. Hagin (UCMS) died at Los Angeles, California on July 17. Mr. Hagin died about a year ago.

MADELEY Rev. W. F. Madeley (PE) died in Vancouver, B.C. on July 22. Mr. Madeley was born in England June 11, 1866 and came to Japan in 1890. He was ordained Deacon by Bishop Bickersteth in 1894 and Priest by Bishop McKim in 1898. In 1934 he retired after having worked with the Amer-

ican Church Mission for thirty-six years. Most of his active ministry was spent in the Tohoku District where he had charge of many different churches.

PARKER. Margaret Isabel, infant daughter of Mr. and Mrs. Kenneth A. Parker (UCC), died on August 8 at Kobe.

PIERSON. Dr. George P. Pierson (PN retired) died in Philadelphia, Pennsylvania, on July 31 at the age of seventy-eight. Dr. Pierson came to Japan in 1888 and spent most of his years of service in Hokkaido, where he carried on pioneer evangelistic work with notable zeal and self-sacrifice. He did considerable literary work both in English and in Japanese also, his chief publication being the Annotated Bible in Japanese. Dr. Pierson retired from active service and returned to the United States in 1928. Mrs. Pierson died two years ago.

MISCELLANEOUS

BAESON. Mr. and Mrs. Roger Babson spent a day each in Tokyo and the Kansai enroute to Manila, having special interest in the work of the American Board. Mr. Babson was Moderator of the Congregational Churches in the United States 1936-1938.

BOSANQUET. Miss A. C. Bosanquet (CMS) retired, whose departure from Japan was listed in the July issue of the Japan Christian Quarterly, was honored by being summoned to bid farewell to Princess Chichibu and Princess Takamatsu, who were pleased to accept a copy of her parting literary contribution, a selection of the writings of Florence Nightingale.

COLBORNE. Mrs. S. E. Colborne (CMS retired), widow of Dr. Colborne who worked as a medical missionary many years ago in Hakodate, has, in appreciation of her work, recently been granted a silver vase and illuminated address from the fund donated by Prince Arisugawa.

HENNIGER. Dr. and Mrs. E. C. Hennigar have been reappointed to the Central Tabernacle in Hongo, Tokyo. Dr. Hennigar still continues his Temperance and Moral Reform work on a part-time basis.

HEPNER. Miss Alice Hepner who had been visiting her parents, Dr. and Mrs. C. W. Hepner (LCA) during the summer, sailed on the President Coolidge, September 15, for her Junior year in Wittenberg College, Springfield, Ohio.

MERRITT. Mr. Richard Merritt, who for the past two years has fulfilled his duties as Amherst College Fellow in Doshisha University, Kyoto, has become a teacher of English in the Hikone Higher Commercial School.

PAUL. Dr. Alexander Paul, Executive Secretary for the Far East, of the United Christian Missionary Society spent the summer months on an inspection trip in China and Japan. He sailed by the "Empress of Asia," September 23 for the United States.

RULAND. Dr. Lloyd S. Ruland, Secretary for China in the Board of Foreign Missions of the Presbyterian Church in the U.S.A., accompanied by Dr. E. E. Walline, Vice-Chairman of the Council of Presbyterian Missions in China, spent a week in Japan in August en route to Chosen, China and Thailand (Siam). During that time they held conferences with members of the Presbyterian Mission in Karuizawa, Nojiri and Ninooka. Both of them preached in Karuizawa on August 20.

WILEY. Miss Pearl Wiley (CN) has been appointed to work in the Kamikyo Nazarene Church, Karasumaru Dori, Nakatachiuri, Kamikyo Ku, Kyoto.

**ALPHABETICAL INDEX OF ARTICLES, APPEARING IN
THE JAPAN CHRISTIAN QUARTERLY 1926-1939**

Volumes I — XIV inclusive

Compiled by

WINBURN T. THOMAS

1. *Editorial notes, book reviews, departmental notes and poems are not included.*
2. *Symbols indicate the general nature of the article. Key to same may be found on page 410 ff.*

		Vol.	Page
1.	Abolition Campaign in Shinshu. P. G. Price. (I,q)	VI	173
2.	Abolition of Licensed Prostitution. E. C. Hennigar. (q)	IV	174
3.	About Leprosy and Lepers. H. Riddell. (i)	V	126
4.	The Actual Position of the Church in Japan. S. H. Wainright. (I,K)	I	12
5.	Adjustment of the Church to Traditional Household Life. W. M. Vories. (r,K)	XI	333
5.	After Madras. Paul Harrison. (E)	XIV	347
6.	Age of Religious Inflation. S. Oyake. (L)	X	29
7.	Ainu Conceptions of Animism. J. Batchelor. (L)	VIII	39
8.	Alumnae and Their Activities. A. M. Pinsent. (b, p)	V	162
9.	Ambassadors with Portfolio. C. B. Olds. (P, T)	IX	314
10.	American Board Mission Questionnaire. (P, Q, ヲ)	VIII	126
11.	The Anglican Group. S. Heaslett. (CC, ヲ)	III	9
12.	Applied Christianity in the Parish Church. J. K. Morris. (s, p, CC)	IX	95
Approach to Youth—A Symposium, The.			
13.	A. Student Work Problems Solved and Unsolved. T. D. Walser. (b, y)	X	57
14.	B. The Japan Union of Christian Endeavor. R. H. Fisher. (a, b, y)	X	61
15.	C. The "Y" Program for Youth. R. L. Durgin. (a, n, y, ヲ)	X	64
16.	D. Work among Young People in a Typical City. J. K. Morris. (a, b, y)	X	67
17.	Arts on the Mission Field. C. M. Richardson. (K, L)	VIII	146
18.	As the Buddhists See Us. W. T. Thomas. (I, L)	XIV	272
19.	At a Kyoto Prayer Meeting. A. E. Gwinn. (a, o)	VIII	250
20.	As to Kindergartens. Michi Kawai (g)	IX	235
21.	Asakusa Kaikan. R. D. McCoy. (e, s)	XI	156
22.	Away from the Beaten Paths. S. M. Erickson. (r, p)	I	136
23.	Babies in Japan. M. A. Paine. (m, e)	IX	103
24.	Baptists in Conference. J. S. Kennard. (G, カ)	III	291
25.	Black Ships in the Bay of Yedo. E. F. Sharpless. (J J)	IX	241
26.	Brotherhood in Business. W. M. Vories. (f, シ)	X	368
27.	Brotherhood of St. Andrew. Paul Rusch. (I,a, ヲ, b, n, K, y)	X	231
28.	Buddhism, from Whence? C. P. Holmes. (L)	VI	361

29.	Buddhist Memorial Service for Dr. Coates. L. S. Albright. (B, K, L)	X	171
30.	Calvin in Japan. W. C. Lamott. (I, R)	VII	9
31.	Campaign against Licensed Vice in Japan, The. O. Kubushiro. (I, q)	I	384
32.	Camping-Plus! C. S. Gillett. (a, n, †)	VII	371
33.	Case, Dorothy. (Memorial) (B)	I	393
34.	Case Studies in Newspaper Evangelism. M. S. Murao. (I)	XII	57
35.	Case Studies in Personal Evangelism. P. G. Price. (o)	XIII	189
36.	Central Christian Library, A. A. Ebisawa. (I, c)	VII	165
37.	Chamberlain, Basil Hall. (C)	X	169
38.	Child Welfare Work in Japan. K. Sadakata. (I, a, e)	VI	67
39.	Children of a Leper Colony, The. M. B. McGill. (a, i)	IX	140
40.	Children of the Canals. L. S. Halsey. (a, s)	VI	55
41.	Christ and the Union of His People. H. W. Outerbridge. (S)	II	41
42.	Christian Anti-Tubercular Work in Japan. M. Tapson. (e, p)	I	178
43.	Christian Art in Japan. K. Saito. (K)	XIII	337
44.	Christian Education. D. Tagawa. (O, b)	VIII	23
45.	Christian Graphic's Unique Experiment. S. Kennard. (c)	VIII	163
46.	Christian Influences in the Lives of Socialists. T. Morito. (A, K, O)	XI	257
47.	Christian "Leaven" and the "Three Measures of Meal," The. R. D. M. Shaw. (L)	V	37
48.	Christian Literature for the Blind in Japan. T. Iwahashi. (c, j)	VII	145
49.	Christian Literature in Japan 1888-1932. S. H. Wainright. (I, e)	VII	110
50.	Christian Literature in 1931. Z. Goshi. (I, c)	VII	122
51.	Christian Message, The, (in Relation to Non-Christian Systems). A. K. Reischauer. (D, L, W)	III	241
52.	Christian Message and Ancestors, The. Y. Naide. (K, L, W)	II	222
53.	Christian Message and Buddhism, The. K. Saunders. (L, W)	II	208
54.	Christian Message and Rural Japan, The. S. Tsukada. (a, c, r, W)	II	236
55.	Christian Message and Shinto, The. D. C. Holtom. (K, L, W)	II	213
56.	Christian Message and the Educated Classes in Japan, The. C. B. Olds. (Answers to Questionnaire) (I, K, L, O, W, v)	V	225
57.	Christian Message and the Student, The. D. Ebina. (b, y, W)	II	228
58.	Christian Message and the Women's Movement, The. M. Kawai. (u, W)	II	231
59.	Christian Message in Relation to Japanese Thought Back- grounds, The. (L, I, K, O, W)	XI	307
60.	Christian Message to Educated Women in Japan, The. K. Sugimori. (u, O, W)	V	144
61.	Christian Mission in the World Crisis, The. W. Axling. (F, W)	VIII	52
62.	Christian Opportunities for Foreigners in a Japanese Port City. H. W. Schenck. (d, p)	VIII	209
63.	Christian Schools and Thought Guidance. D. B. Schneder. (O, b)	IV	6
64.	Christian Task in Japan in the Present Crisis. A. Ebisawa. (G, I, U, S)	XI	120

Christianity and Business		
65.	A. The Daimaru Store and its Program for its Employes. (f)	X 365
66.	B. Brotherhood in Business. W M. Vories. (f, シ)	X 368
67.	Christianity and Current Japanese Thought. R. Onomura. (JJ,K,O,c,L)	X 330
68.	Christianity and Industrial Problems. O. Kubushiro. (D,f,O)	III 233
69.	Christianity and the Crisis. G. E. Bott. (O,W)	VIII 373
70.	Christianity and the Japanese Home. E. Sugimoto. (K)	III 63
71.	Christianity and the Present Social Crisis. M. E. Gerhard and S. H. Franklin. (G,O)	VII 375
72.	Christianity and the 'Woman Movement' in Japan. C. T. Gauntlett. (I,u)	X 206
73.	Christians Investigate Famine Conditions. (r)	X 76
74.	Christian's Next Step. W. C. Lamott. (O)	VIII 376
75.	Christmas Celebrations in Our Japanese Churches. E. D. Smith. (K,c)	V 371
76.	Church and Missionary Cooperation, The. A. Ebisawa. (G,CC)	VI 357
77.	Church and State in Modern Japan. D. Tagawa. (JJ,K,L)	XIV 173
78.	Church and the City Problem, The. G. E. Bott. (G,O)	VI 323
79.	Church and the Missionary in Japan from the Standpoint of the Church, The. J. S. Motoda. (CC,p)	I 255
80.	Church and the Rural Problem, The. C. W. Iglehart. (r)	VI 339
81.	Church in Japan and Foreign Missionaries, The. H. Hatanaka. (p)	I 262
82.	Church on Wheels, The. W. J. Callahan. (n)	VIII 159
83.	Church and the Training of Leaders, The. C. D. Kriete. (G,R,b,r)	VI 344
Church Unity—Next Steps to be Taken in Japan.		
83.	A. By a Japanese Layman. D. Tagawa. (I,S)	II 57
84.	B. By a Missionary. B. F. Shively. (S)	II 62
85.	C. By a Japanese Clergyman. P. Y. Matsui. (S)	II 68
86.	Church's Contribution to the Modern Home, The. T. Gauntlett. (I,a,c,q)	XI 328
87.	The Church's Program for Children and Youth. K. Yabe. (a)	IX 347
88.	Common Language, A. S. Kennard. (c)	VIII 168
89.	Communication, A. M. Kozaki. (p,K)	XIV 63
90.	Communist Challenge and the Christian Campaign. S. Saito. (b,O)	VI 270
91.	Concerning a Recent Gift to Japan. C. B. Nuno. (e)	IX 145
92.	Conserving the Results. A. Lea. (J,V)	V 17
Contributions of the Several Churches to the Ideal of the United Church, The.		
93.	A. The Anglican Contribution. P. S. Sasaki. (S,ア)	II 14
94.	B. The Baptist Contribution. S. Hashimoto. (S,カ)	II 17
95.	C. The Congregational Contribution. A. Ebisawa. (S,ウ)	II 20
96.	D. The Greek Contribution. H. Iwazawa. (S,ク)	II 22
97.	E. The Methodist Contribution. M. Akazawa. (S,エ)	II 25
98.	F. The Presbyterian Contribution. S. Tsuru. (S,オ)	II 30
99.	G. The Roman Contribution. S. Iwashita. (S,ケ)	II 35
100.	Cooperation in Christian Education. H. Woodsworth. (b)	VI 223

101. Cooperation, the Art of Living Together. J. M. Trout. (H,M) XII 144

102. Cooperation—National and International. W. Axling. (D,S) III 268

103. Cooperation with Mission Boards Studied. W. Axling. (CC,G,K) X 82

104. Cooperative Fellowship. A. C. Hutchinson. (F,o,T) XII 336

105. Cooperative Movement in Japan and Its Part in the Christian Social Programme, The. T. Kagawa. (H,M) V 240

106. Cooperative Movement in Japan Today, The. A. Yamagishi. (H,JJ) XI 209

107. Correll, Irving H., (Memorial). W. H. M. Walton. (B) I 289

108. Correspondence. C. J. L. Bates. (K) VI 88

109. Correspondence. P. A. Smith. (S) II 191

110. Correspondence Courses. (Sendai New Life Hall). (I) III 178

111. Country Life Movement. (r) IX 8

112. Current Problems of Japanese Christianity. A. Ebizawa. (K,O,Q,R) IX 328

113. Day Nursery for Outcastes in Hiroshima. W. C. Huckabee. (c,m) XI 59

114. Day Nurseries in Japan. W. F. Draper. (e,m,v) XIV 242

115. Debate between a Buddhist and a Christian. F. Matsutani and Christians. (L) XI 63

116. Daimaru Store and its Program for its Employes. T. Tomio. (f,H) X 365

117. Dedication Ceremony for the New Chapel-Auditorium at the Woman's Christian College, Tokyo. A. K. Reischauer. (b) XIV 66

118. Department of Industrial and Social Research. J. M. Davis. (D,f,s) IX 254

119. Difficulties in Christian Rural Permeation. A. R. Stone. (p,r,v) IX 14

120. Distinctive Contribution of Christian Education to Japan, The. T. Iwahashi. (I,b,JJ) VI 217

121. Distinctive Message of Christianity for the Present Situation, The. D. Ebina. (L,O,W) VI 277

122. "Do not Disturb." F. Cary. (I,JJ) XII 308

123. Discovery of Redeeming Love, The. T. Kagawa. (A,L,M,W) XII 7

124. Dramatization of "The Christ" by the Japanese. S. H. Wainright. (k,K) IV 155

125. Echoes from the National Christian Council. C. Iglehart. (E, 2) XIII 47

Education, The Report on Christian—Reviews and Criticisms.

126. A. Men's Education. Z. Demura and D. B. Schneider. (c) VII 274

127. B. Education for Girls and Women. C. B. De Forest and Hishimura. (c,u) VII 276

128. C. Theological Education. S. Heaslett. (R) VII 279

129. Educational Pioneering in the San-iku Gakuin. A. W. Nelson. (b,e) XI 126

130. Educational Ideals for Girls. H. Boyd. (b) VI 237

131. Educational Ideals for Women. A. M. Monk. (b,u) I 246

132. Educational Ideal in Christian Missions, The. C. J. L. Bates. (b, u) I 239

133.	Educational Missionary in our Middle Schools, The. M. M. Whiting. (b,p,U)	I	166
134.	Educational Task before the Christian Church in Japan, The. E. Takasugi. (I,b,y,JJ,U)	I	43
135.	Educational Values in "Friendship Tours". G. Patterson and R. Durgin. (w,U)	IV	52
136.	Educating for/by Citizenship. P. Rusch. (b)	III	165
137.	Eleventh World Sunday School Convention. S. Yasumura. (F,t)	VIII	61
138.	Elusive Origin of Mahayana Buddhism, The. H. C. Ostrom. (L)	VII	167
139.	Emphases New and Old in Christian Education. H. V. E. Stegeman. (b,p)	XIII	320
140.	Encouraging Trends in Theological Education. S. M. Hilburn (R)	IX	52
141.	England and Japan. G. H. Moule. (I,X)	IV	208
142.	Enlarging Frontiers for the Christian Movement in Japan. C. W. Iglehart. (I,K)	XIII	291
143.	Evolution of the "Bible Woman". H. J. Jost. (I,o)	VIII	28
144.	Evangelistic Experiences of Fifty Years Ago. An Interview with Dr. D. Ebina by D. Downs. (A,I)	V	7
145.	Evangelistic Ideal, The. A. Lea. (J,T)	I	215
146.	Evangelistic Message to Students, The. M. S. Murao. (B,O,U,W,y)	V	24
147.	Evangelistic Task before the Church, The. K. Uzaki. (I,p,r)	I	25
148.	Evangelistic Work among Koreans in Japan. J. A. Foote. (b)	V	50
149.	Evangelization of the Villages, The. M. Sugiyama. (r)	II	353
150.	Evangelizing a Fishing Village. S. Masuzaki. (m)	VI	132
150.	Evangelism—Madras and Japan. C. W. Iglehart. (E,W)	XIV	317
1502.	Evangelism, Renewed Emphasis on. S. Hirono. (E,J)	XIV	327
151.	Evangelism, Moving Picture and Stereoptican. D. C. Buchanan. (k)	VII	53
152.	Evangelism through Industry. W. M. Vories. (f,シ)	III	138
153.	Excerpts from Rept. 1934. Manchurian Miss. Conf. (F,y)	IX	275
	Experience of Christian Conversion, The.		
154.	A. By an Artist. Y. Sadakata. (A)	VII	218
155.	B. By a Clergyman. Y. Naide. (A)	VII	221
156.	C. By a Doctor. T. Sagisaka. (A)	VII	222
157.	D. By an Editor. M. Hani. (A)	VII	225
158.	E. By a Judge. T. Muto. (A)	VII	226
159.	F. By a Manufacturer. T. Morinaga. (A)	VII	233
160.	G. By a Merchant. T. Yoshikawa. (A)	VII	238
161.	H. By a Scholar. J. Inoue. (A)	VII	242
162.	I. By a Schoolmaster. T. Hirotsu. (A)	VII	238
163.	Experimental Work in a Japanese Village. K. G. Inazawa. (r)	III	153
164.	Experiments in Group Activities. C. Gillett. (a,n)	IX	339
165.	Facing the Unfinished Task. H. Welch. (I,p,K)	I	358
	Federation of Christian Mission Conference, 1926. Two Impressions.		
166.	A. A Veteran's. (G,サ)	I	372

167.	B. A Recruit's. (G,サ)	I	374
	Federation of Christian Missions Conference, 1927., The. Two Impressions.		
168.	A. By a Senior Missionary. W. M. Vories. (G,サ)	II	329
169.	B. By a Younger Missionary. R. Anderson. (G,サ)	II	332
170.	Federation of Christian Missions, The. 1929. J. S. Kennard. (G,サ)	IV	369
171.	Federation of Christian Missions, The. 1932. J. S. Kennard. (G,サ)	VII	378
172.	Fellowship of Christian Missionaries, Constitution, The. (サ)	XI	381
173.	Fellowship of Christian Missionaries, Conference, 1937. (サ)	XII	211
174.	Fellowship of Christian Missionaries, Conference, The. 1937. J. A. Foote. (サ)	XII	379
175.	Fellowship of Christian Missionaries, Conference, The. 1938. Myrtle Z. Pider. (サ)	XIII	359
176.	Fellowship of Christian Missionaries, Conference, The. 1939. L. S. G. Miller. (サ)	XIV	374
177.	Fellowship of Christian Minds, The. E. M. Clark. (F,I,W,サ)	XII	317
178.	Field of Social Service. H. K. Shipps. (S,e)	X	344
179.	Fifty Years of Missions in Chosen. G. K. Chapman. (h)	IX	358
180.	Fifty Years of the Nippon Seikokai. A. C. Bosanquet & C.K. Sansbury. (ア,e)	XII	221
181.	Film as an Evangelistic Agency, The. E. M. Clark. (k)	V	63
	Financial Relations between Church and Mission.		
182.	A. A Presbyterian Experiment. C. Noss. (オ,v)	II	128
183.	B. An Anglican Experiment. S. Painter. (ア,v)	II	131
184.	C. A Baptist Experiment. C. B. Tenny. (カ,v)	II	135
185.	Find "Farm Relief" a World Issue. W. W. Reid. (r,Y,X)	IV	219
186.	Findings Adopted by the Federation of Christian Missions. (G,O,W,サ)	VII	385
187.	First Laymen's Evangelical Training School, The. M. Iwama. (b,ウ)	VIII	50
188.	First Temperance Village in Japan, The. K. Noritoki. (q,r)	XI	43
189.	First Ten Years in the Juvenile Courts, The. S. Furuya. (A,a,x)	VIII	198
190.	Forgotten Farmer. W. Lamott. (r,M)	IX	237
191.	Friend-sha, The. S. M. Hilburn. (B,H)	VIII	128
192.	From Buddhist Priest to Christian Evangelist. R. Kamegai. (A,L,W)	XIII	100
193.	From the Standpoint of a Missionary Deputation. Murray Walton. (p,X)	XI	43
194.	Frustrations. G. W. Bouldin. (T)	XIII	184
195.	Fukuoka Conference, The. C. K. Dozier. (G,Z)	IV	265
196.	Function and Service of Missionaries in Rural Work in Japan, The. K. L. Butterfield. (p,r)	VII	17
197.	A. Reactions to the Above. J. G. Binford. (p,r)	VII	20
198.	B. Reactions to the Above. E. V. Yoshida. (p,r)	VII	23
199.	Future of Christian Education in Japan, The. D. Tagawa. (I,b,JJ,O)	VI	251

200.	Future of Christian Literature in Japan, The. T. Kagawa. (I,c,M)	VII	133
201.	Future of Newspaper Evangelism, The. M. Walton. (I)	V	56
202.	Future of the Missionary in Japan, The. L. C. M. Smythe. (p,K,CC)	XIII	310
203.	Geisha Girls. G. Yamamuro. (q)	V	106
204.	German-Speaking Evangelical Theology in Japan. E. Hessel. (c,R)	XI	148
204.	Gospel and the Church, The. Bishop J. C. Mann. (E,W)	XIV	307
205.	Gospels in Japan, The. K. Miyazawa. (JJ,L)	IX	128
206.	Glimpses of Christian Health Work. (Symposium) (e)	XI	53
207.	Growing Interest in Uemura's Life and Work. S. H. Wainright. (A,I,c,†)	XI	139
208.	Guild of St. Barnabas for Nurses, The. J. K. Morris. (e)	V	84
209.	Health and Clinic Work at the Kobokan Settlement. S. Bauernfeind. (e,s)	XI	161
210.	Health Work Carried on by the Morioka Christian Education Center. C. R. Schroer. (e,g)	XI	54
211.	Health Work of the Misaki Kaikan. W. Axling. (e)	XI	163
212.	Historical Review of the Laws Regulating Religions in Japan, A. A. Ebisawa. (JJ,P)	XIV	21
213.	Hiyane and "Nihon-teki Kirisuto Kyo," Prof. Antei. W. T. Thomas. (K,Y)	XIV	43
214.	Hoshien: The Waseda Christian Brotherhood. H. Benninghoff. (I,b,P,y)	I	159
215.	"House of the Vine, The." Iwao Takashima. (a)	III	174
216.	Humanizing of Industry, The. T. Kagawa. (f,r,M,O)	III	41
217.	Hymns and Hymnal Making in Japan. H. D. Hannaford. (c,K)	VII	39
218.	Ibaraki Rural Work. H. V. Nicholson. (H,r)	IX	49
219.	Ikebukuro Dispensary. G. H. Moule. (e)	XI	56
220.	Imbrie as a Scholar, Dr. William. S. H. Wainright. (B,I,†)	IV	69
221.	Imperial Rescript on Education. (U,L)	IX	210
222.	Important Views on Village Evangelism. Y. Kurihara. (r,v,V)	III	345
223.	Industrial Workers of Osaka and the Gospel, The. T. Makino. (I,s,f)	I	272
224.	Influence of the Bible in Japan, The. K. Aurell. (c,K)	VII	138
225.	Insane in Japan, The Condition of the. E. F. Upton. (m)	XIII	240
226.	Institute School of Rural Evangelism, An. D. Nomura. (b,r)	IV	147
227.	International Spirit in Japanese Schools, The. S. Aoki. (w,U)	VI	242
228.	Ishizaka, Dr. Masanobu, Ph.D. (A)	X	75
229.	Is the Missionary the Most Economical Contribution to the Christian Work in Japan? C. S. Gillett. (CC,p,r)	III	329
230.	Is There a Revival in Japanese Buddhism? F. L. Shacklock. (L)	XI	105
231.	Japan Baptist Church. E. R. Tharp. (カ)	X	264
232.	Japan Methodist Church. C. W. Iglehart. (エ)	X	259
233.	Japan Kindergarten Union Convention, The. L. F. Kramer. (G,g)	III	383
234.	Japan Christian News Agency. J. C. Mann. (1)	VIII	68

235.	Japan Christian Union in Lond. A. C. Bosanquet. (d)	VIII	165
236.	Japan Union of Christian Endeavor, The. R. H. Fisher. (a,b)	X	61
237.	Japanese Buddhism and Womanhood. G. Iida. (u,L)	V	120
238.	Japanese Charms and their Religious Significance. D. C. Holtom. (L)	V	208
239.	Japanese Church Life in 1934-35. (I)	X	249
240.	A. Trends of the Time. W. Axling. (I)	X	250
241.	B. Nippon Sei Kokwai (Anglican). G. H. Moule. (ア)	X	252
242.	C. Nippon Kirisuto Kyokwai (Presbyterian-Reformed) (オ)	X	255
243.	D. Japan Methodist Church. C. W. Iglehart. (エ)	X	259
244.	E. Kumiai Churches and the Amer. Board. M. F. Cary, (ウ)	X	262
245.	F. Japan Baptist Church. E. R. Tharp. (カ)	X	264
246.	Japanese Educationalists & Religion. M. N. Tsuruno. (b,k,u)	II	249
247.	Japanese Scene. (JJ,L,X)	IX	379
248.	Japan's Miss Adams. E. E. Cary. (B,s)	IX	114
249.	Japan's Woman Pastor—Tamaki Uemura. K. F. Fanning. (A)	X	23
250.	Jerusalem Meeting, The. C. W. Iglehart. (D,W,b,CC,w,r,e,X)	III	214
251.	Jesuit Missionary at Work, A. J. Keller, S. J. (P.ケ)	XIII	109
252.	Jesus Christ as Interpreted by the Missionary Enterprise. A. K. Reischauer. (P,W)	IV	349
253.	Jones, William Yates. H. Brokaw. (B)	I	189
254.	Jubilee Year of the American Bible Society Work in Japan, The. K. Aurell. (I,c)	II	80
255.	Just an English Teacher. D. Downs. (b,p,U)	III	67
256.	Juvenile Delinquency. Caroline Macdonald. (a,s)	VI	30
257.	Juvenile Literature in Japan. T. Nobechi. (I,a,c)	VI	60
258.	Juvenile Worship at Fujimi Cho Church. T. Uemura. (a,t)	VI	51
259.	Kagawa, Dr. and Commissioner Yamamuro at Kwansei Gakuin. C. J. L. Bates. (M,G)	VIII	65
260.	Kagawa, Toyohiko. Y. Tsurumi. (A,M)	X	111
261.	Kagawa's Ten Points. (M)	XIV	20
262.	Kamakura Conference, The. C. W. Iglehart. (G,Z)	IV	244
263.	Kan, Professor on Barthianism. E. Hessel. (c,K,R)	XII	139
264.	Kindergarten Union Convention. M. R. Paine. (G,g)	VII	369
265.	Kinds of Work for Which Missionaries are Needed, The. J. C. Smith. (F,CC,b,p,G)	XII	325
266.	Kingdom of God Campaign in Japan, The. W. Axling. (M,N)	V	12
267.	Kingdom of God Movement, Reflections upon the Three Years of the. S. Yasumura. (N)	VIII	225
268.	Kingdom of God Movement from the Standpoint of the Central Committee, The. R. Manabe. (N)	VI	173
269.	Kingdom of God Movement in a Typical Town, The. Algebra. (N)	VI	15
270.	Kingdom of God Movement—Its Future Programme and Philo- sophy, The. T. Kagawa. (N,M,W)	VI	209
271.	Kingdom of God—Its Story to Date, The. A. Ebisawa. (N)	V	203
272.	Kobe College. A Symposium. (b)	IX	218-224

273.	Kobe Flood and the Christianity. G. K. Chapman. (JJ)	XIII	357
274.	Korean Church in Japan, The. C. A. Clark. (h)	VII	262
275.	Koreans in Japan. L. L. Young. (h)	XII	50
276.	Kumiai Churches and the American Board Mission. F. Cary. (ウ)	X	262
277.	Lambeth and Japan. P. Y. Matsui. (F)	VI	225
278.	League of Social Christianity. S. Nakajima & W. T. Thomas. (I,K,M,O,R,W)	XIII	37
279.	Letter from a Senior. A. Yamada. (w,O)	IX	260
280.	Library of Christian Thought and Life. A. Jorgensen. (c)	XII	180
281.	"Life-Centered" Youth Education. W. T. Thomas. (b)	X	51
282.	Life in a Theological College. G. H. Moule. (p,R)	I	152
283.	Lighthouse for the Blind. T. Iwahashi. (c,m,U)	IX	225
284.	List German Theological Books. E. Hessel. (c,R)	XI	286
285.	Literature for Isolated Inquiries. C. Noss. (c,1)	III	294
286.	Literature of the "Group Movement". E. T. Horn. (c,o)	XIII	54
287.	"Loaves and Fishes." P. G. Price. (f,s)	III	157
288.	Log of an Immigrant Ship. S. Nojima. (m)	VIII	220
289.	MacDonald, Caroline. D. S. Cairns. (B,x,O)	VII	45
290.	Made Myself Servant. K. Kodaira. (K,R)	XIV	231
290.	Madras, After. Paul Harrison. (E)	XIV	347
Madras Conference.			
291.	A. Introduction to Madras. I. MacCausland. (E)	XIV	107
292.	B. The Church and Its Mission. J. C. Mann. (E,W)	XIV	112
293.	C. The Unfinished Task. C. W. Iglehart, (E,J)	XIV	119
294.	D. The Witness in Relation to Non-Christian Religions. C. W. Iglehart. (E,L)	XIV	120
295.	E. Methods and Policies in Evangelism. C. W. Iglehart, (E,J)	XIV	122
296.	F. The Inner Life of the Church. C. W. Iglehart, (E)	XIV	123
297.	G. The Indigenous Ministry of the Church, Both Ordained and Lay. H. W. Outerbridge. (E,K,R)	XIV	123
298.	H. Christian Education. H. W. Outerbridge, (E,b)	XIV	125
299.	I. Medicine. H. W. Outerbridge, (E,e)	XIV	126
300.	J. The Place, Function, and Training of the Future Missionary. H. W. Outerbridge. (E,R,p)	XIV	126
301.	K. An Adequate Program for Christian Literature. H. W. Outerbridge. (E,C)	XIV	127
302.	L. The Economic Basis of the Church. E. M. Clark, (E,v,O)	XIV	129
303.	M. The Church and the Changing Social and Economic Order. a. The Social Significance of Christianity. E. M. Clark, (E,O,W)	XIV	132
304.	b. The Church & Social Action. E. M. Clark. (E,K,W)	XIV	134
305.	N. Special Section on Rural Evangelism. E. M. Clark, (E,r)	XIV	136
306.	O. Church, State, and International Relations. A. Jorgensen. (E,w)	XIV	139
307.	P. Cooperation, Unity & an Appraisal. W. Axling. (E,S)	XIV	143-50
308.	Making Vision a Reality. A. B. Williams. (A,b)	IX	23

309. Man and the Drift. A. G. W. Bouldin. (T) XIV 17

310. Matsumoto, Professor Masukichi. T. H. Haden. (A,b) I 91

311. Matsuyama Night School. L. Gulick. (b) VIII 43

312. Matsuyama and the Translation of the Scriptures into Japanese. (A,c) X 218

313. Meeting of the International Missionary Council 1929, The. A. D. B. Schneder, (F) IV 359

314. Meeting of the International Missionary Council 1929, The. B. A. Ebisawa. (F) IV 362

315. Menace of the Cafe, The. Y. Matsumiya. (q,s) VI 371

316. Men's Education. Z. Demura and D. B. Schneder, (c,S) VII 274

317. Message of the Kingdom of God Movement, The. H, F, Topping, (M,N,W) IV 224

318. Message of the Missionary to the Present Age, The. G. W. Bouldin. (p,w) VII 356

319. Method and Purpose of Rural Evangelism, The. H. Hirabayashi. (r) VII 25

320. Methodist Group, The. E. T. Iglehart. (CC,✉) III 28

321. Methodist Leader Passes Away: Dr. Masanobu Ishizaka, Ph.D. (A) X 75

Methods of Encouraging Self-Support.

322. A. Some Barriers to Self-Support. W. M. Vories, (v) II 140

323. B. By a Forward Movement Throughout a Single Church. D. R. McKenzie. (✉,v) II 145

324. C. By Insisting on Self-Support from the Beginning. K. Kozaki. (v,✉) II 149

325. D. The Duplex Envelope System. E. R. Harrison. (v) II 151

326. E. By a Deeper Spiritual Life. E. H. Tanaka. (✉,v) II 153

327. Methods of Work for the Neglected Classes. T. Kagawa. (r,s,M) III 130

328. Ministerial Ideal, The. A. D. Berry. (CC,R) I 234

329. Ministerial Task before the Church, The. Y. Chiba. (R) I 54

330. Mission Schools for Girls. B. E. Gillilan. (b,p) I 173

331. Missionaries Look at Evangelism, A Symposium. (W,o,V,n) XII 235

332. Missionary and Customs of the People, The. T. T. Brumbaugh. (k,p) III 319

333. Missionary and Industrial Work, The. I. McCausland. (f,p) I 329

334. Missionary and Social Problems, The. H. D. Hannaford. (p,s) VII 353

335. Missionary and the Future in Japan. The. A. C. Knudten. (CC,p,K) XIV 52

336. Missionary Conference of Central Japan. C. Holland. (G,T,✉) IV 266

337. Missionary Enlisting Workers, The. R. S. Spencer. (p,T) I 344

338. Missionary "Fellowship" Conference, The. (G,✉) XIV 225

339. Missionary in Rural Evangelization, The. J. G. Dunlop. (p,r) I 316

340. Missionary Journey to the South Seas. H. Kozaki. (V) X 38

341. Missionaries Look at Devotion. T. T. Brumbaugh & Others. (p,K) XII 131

342. Missionary Looks at Japanese Christian Schools, A. W. Lamott. (b,p,K) XII 29

343. Missionary Motive. W. M. Vories. (p,W) VI 316

344. Missionary Objective. W. Axling. (CC,c,r,p,L,Q,S) VIII 306

345. Missionary Objective in the Church. L. J. Shafer. (O,Q,W) VIII 354

346.	Missionary Opinions on Race. A. Jorgensen. (w)	III	54
347.	Missions and Non-Christian Relations. A. K. Reischauer. (L,Q)	VIII	113
348.	Missions Mutual Fire Protective Assoc., The Proposed. A. J. Stirewalt. (H)	VII	49
349.	Missions Tomorrow in Japan. K. Oshima and W. T. Thomas. (p,K)	XIII	119
350.	Moral and Religious Ideas of Primary School Teachers. M. Sato. (U,L)	VI	70
351.	More Glimpses of Christian Health Work. (Symposium) (e)	XI	156
352.	Morioka Christian Educational Center. G. W. Schroer. (b,g,R)	VIII	153
353.	Moto Hani and Her Garden School. M. Kawai & O. Kubushiro. (A,b,u)	IX	250
	Mott, John R. in Japan.		
354.	A. Dr. Mott and the Youth of Japan. Arthur Jorgensen. (C,a,Z)	X	141
355.	B. The Kamakura Conference. E. T. Horn. (C,G,Z)	X	144
356.	Movement for the Abolition of Licensed Vice, The. E. C. Hennigar. (q)	II	255
357.	Moving Picture and Stereopticon Evangelism. D. C. Buchanan. (k)	VII	53
358.	My Experience in Newspaper and Correspondence Evangelism. C. E. Norman. (I)	I	140
359.	My Year in Newspaper Evangelism. H. G. Watts. (ア,I,N)	VI	158
360.	My Impression of China. T. Ariga. (w,Y)	VII	182
361.	"Nagai Translation" of the New Testament. H. W. Myers. (c)	IX	370
362.	Nagao, Hampei—Man and Christian. W. Lamott. (A)	XII	213
363.	Nagoya Y.M.C.A. Scouts, The. G. E. Trueman, (a,†)	III	169
364.	Nakada, Ugo, and the Ministry of Music. E. L. Gressitt. (A,m)	X	118
365.	Naniwa Shonen-in. S Hasegawa. (x)	IX	110
366.	Nara Conference, The. H. Brokaw. (G,J,O,Z)	IV	253
367.	Nara's "Temple with a Cross." W. T. Thomas. (K)	XIV	151
368.	Nation-wide Campaign of "Continuity Literature", A. J. S. Kennard, Jr. (I,c,N,V)	V	259
369.	Nation-wide Christian Conference, The. P. S. Mayer. (G, =, V)	III	281
370.	Nation-wide Evangelistic Campaign, The. A. Ebisawa. (V, =)	IV	163
371.	National Christian Council—An Interview with Dr. W. Axling. G. H. Moule. (=,K)	VI	8
372.	National Christian Council. Ann. Meeting, 1927, The. The Chairman's Speech. K. Ibuka. (D,G,P, =)	III	72
	National Christian Council. Ann. Meeting, 1927, The.		
373.	A. Speech by the Minister of Education. R. Mizuno. (G,L,P, =)	III	76
374.	B. Impressions of the Annual Meeting. E. V. Yoshida. (G,P, =)	III	81
375.	National Christian Council Evangelistic Campaign in Tokyo—An Appraisal, The. W. Axling. (I,V, =)	II	252
376.	National Conference on International Peace through Religion. M. Sakurai. (G,w,L)	VI	285
377.	National Mothers' Associations. R. P. Alexander. (u)	VIII	138
378.	Nature and History of Leprosy. A. Oltmans. (i)	IV	40

Need for Missionaries in Japan, The.			
379. A. The Quantitative. H. Brokaw. (I,p,サ)	II	161	
380. B. The Qualitative. C. B. Olds. (I,p)	II	174	
381. Need of General Health Education. Y. Nozu. (e,U)	X	340	
382. Need of the Spiritual in Healing, The. J. P. Hubbard. (e,W)	X	347	
383. Needs and Problems of Young Married People. G. D. Olds. (m)	X	44	
384. Neighborly Neighborhood House, A. S. F. Moran. (f,s)	IX	122	
385. "Neighbors" in a Foreign City. E. Taylor. (d,ヰ)	VIII	215	
386. New Approaches in City Evangelism. G. E. Bott. (J,M,T)	XIII	348	
New Buildings for Three Women's Colleges.			
387. A. Tsuda College. Anna C. Hartshorne. (A,b)	IX	211	
388. B. Toyo Eiwa Jo Gakko. F. G. Hamilton. (b)	IX	215	
389. C. Kobe College. Symposium. (b)	IX	218	
390. New Energies Which through Closer Cooperation Will be Released among the Christian Forces of Japan. J. R. Mott. (S,Z)	I	61	
391. New Step in Co-operation, A. C. B. De Forest. (CC,ヰ)	II	259	
392. New Missionary Movement and the Home Church. H. O. Reischauer. (CC,p,R,X)	VII	338	
393. New Ventures in Rural Evangelism. I. C. Shaver. (I,r)	XIII	338	
394. Newspaper Evangelism and Rural Work. D. C. Buchanan. (I,r)	XI	17	
395. Night-School Work as an Evangelistic Agency. W. H. Erskine. (b,p)	I	117	
396. Nippon Kirisuto Kyokwai. (ヰ)	X	255	
397. Nippon Sei Kokwai. G. H. Moule. (ア)	X	252	
398. Nishida, Tenko and Ittoen. C. B. Olds. (C,L)	VIII	101	
399. "Noble Jo" of Kobe. C. Smith. (A,q,s)	VIII	101	
400. Notes from the Conference on Religious Education. Z. Goshi. (G,b)	VII	377	
401. Notes on Japanese Christian Literature. G. B. Braithwaite. (I,e)	XIII	330	
402. Notes on the Summer Address. H. F. Topping. (G,m,サ)	III	381	
403. Nursery Schools Needed in Japan, Are? L. A. Lehman. (m)	XIII	212	
404. Odds and Ends by Way of Experiment. H. V. Nicholson. (I,p)	III	173	
405. Omi Mission, The End of. W. M. Vories. (CC,I,K,シ)	IX	151	
406. On Motives in Industry H. T. Hodgkin. (f,W)	III	357	
407. On the Shrines Law. S. Ojima. (P,L)	IV	203	
408. One Million Christians in Japan. T. Kagawa. (J,M)	III	366	
409. One Million Missionaries. E. F. Upton. (p,サ)	XIV	12	
410. One Million Souls Campaign, The. C. L. J. Bates. (o,V,サ)	IV	59	
411. One of Shimotsuma's Latest Varieties. E. J. S. Binford. (p)	III	180	
412. "One Sheep" Movement, The. E. V. Yoshida. (A,I,K)	III	161	
413. Opportunity of the Middle School Teacher in Japan, The. A. Rutherford. (b,U)	I	114	
414. Osaka's First Concrete Temple. G. Shaw. (L)	VIII	239	
415. Our Christian Objective. S. Murao. (o,K,Q,W)	VIII	340	
416. Ozaki, Yukio. (C)	X	170	
417. Peasant Gospel Schools. A. R. Stone. (b,r)	VI	116	
418. Penetration of Buddhist Ideas by Christianity, The. R. C. Armstrong. (K,L)	IV	333	
419. Penetration of Japanese Education by Christianity, The. C. B. De Forest. (b,K,U)	IV	307	

420.	Penetration of the Japanese Home by Christianity, The. F. Inagaki. (K)	IV	343
421.	Penetration of Japanese Industry by Christianity, The. T. Kagawa. (f,H,K,M,O)	IV	35
422.	Penetration of the Life and Thought of Japan by Christianity, The. I. Nitobe. (K)	IV	299
423.	Philosophy of Cooperative Economics, The. T. Kagawa. (H,M)	X	106
424.	Place of English Language in Japanese Education, The. J. S. Kennard, Jr. (JJ,U)	IV	27
425.	Place of Religion in Human Life, The. Genjiro Sogi. (T)	IX	269
426.	Place of the Japanese Language School, The. G. Bowles. (p)	IV	213
427.	Place of the Word in the Unfinished Task, The. A. J. Stirewalt. (T,z)	I	304
428.	Power of Non-Violence, The. G. Bowles. (W,O)	X	241
429.	Practical Rural Evangelism. H V. Nicholson. (r)	XI	232
430.	Prayer at Federated Missions. C. B. Olds. (G,T, ֆ)	VIII	325
431.	Preaching at Fairs. C. Noss. (n)	III	176
432.	Presbyterian Group, The. H. V. S. Peeke. (CC, ֆ)	III	35
433.	Present Accomplishment—What the Missionaries Have Done, The. D. S. Spencer. (CC,I,b,c,i,q)	I	203
434.	Present-day Problems of Japanese Christianity. A. Ebisawa. (K,O,Q,R)	IX	328
435.	Present Day Thought. M. Sugiyama. (r,O, ֆ)	VIII	315
436.	Present Crisis and Practical Rural Evangelism, The. G. Binford. (r)	IX	9
Present Position in Finance in the Light of the Past, The.			
437.	A. In the Churches. K. Miyazaki. (I,v)	II	111
438.	B. In Other Organizations. G. C. Converse. (I,v)	II	113
439.	Present Position in Japan as Regards Church Divisions and Church Unity, The. J. P. Nielsen. (I,S)	II	7
440.	Present Position of Christianity in Japan, The. D. Tagawa. (I,p,K,O,U,y)	I	4
441.	Principles Underlying Roman Catholic Education in Japan. J. Laures. (գ,b)	VI	231
442.	Prisoner's Friend: A. Muramatsu. H. W. Myers. (A,x)	VIII	16
443.	Problem of American-born Japanese Young People. R. L. Durgin. (a,b,w)	XI	239
444.	Problems Confronting Christianity in Japan Today. E. H. Zaugg. (I,S,V)	XI	28
445.	Problems Faced by the N.C.C. W. Axling. (=P,L,S,O,V,E)	XII	65
446.	Problems of the Jerusalem Conference and their Solution, The. S. Tsuru. (D,S,b,w)	III	228
447.	Program of Household Religion. B. F. Shively. (J,K)	XI	345
448.	Program of 32nd Annual Meeting of Federated Missions. (G, ֆ)	VIII	304
449.	Progress in Self-Support, Some Facts and Lessons. D. S. Spencer. (v)	II	118
450.	Projecting the Kingdom of God Movement. T. Kagawa. (H,M,N)	VII	327
451.	Proposed Bill Governing Religious Bodies in Japan. (P)	XIV	35
452.	Proposed Changes in the Curriculum of the Middle Schools. Y. Tanaka. (U)	IV	36

453. Proposed Law for the Regulation of Religion, The.
K. Miyazaki. (P) I 266

454. Public Health Service. C. M. Nuno. (e) VII 67

455. Publications of National Mothers' Association. Compiled by
Mrs. R. P. Alexander. (c,u) VIII 144

456. Pulpit and Press in a National Mission. Murray Walton.
(l,o,γ,V) III 146

457. Puppet Dolls at St. Luke's Hospital. M. Oguri. (k) IX 148

458. Purification Ceremony at the Meiji Shrine, The.
A. C. Bosansuet. (L) II 157

459. Race that is Set Before Us, The. G. S. Phelps. (CC,I,JJ,T) X 309

460. Racial Problem, The. K. Uzaki. (D,w) III 259

461. Radio as an Evangelistic Instrument, The. K. Matsuno. (k) V 68

462. Rattvik Meeting of the International Missionary Council, The.
W. Axling. (F) I 377

463. Recent Books by Dr. J. A. Scherer. C. P. Garman. (c) X 373

464. Reconstruction of a Cathedral, The. Archbishop Sergius.
(B,γ) V 355

Rediscovery of the Kingdom of God in Japan, The.

465. A. In the Devotional Life of the Church. W. C. Lamott.
(T,W) V 308

466. B. In Moral Life. M. Kawai. (T,W) V 324

467. C. In Intellectual Life. L. J. Shafer. (D,b) V 333

468. D. In Economic Life. I. MacCausland. (f,s,O) V 342

469. Reflections of a Probation Officer. S. Hasegawa. (a,x) VIII 201

470. Relation between Church and Mission in Japan, The.
Murray Walton. (CC,K) I 69

Relation between Church and Missions,—A Historical Study, The.

471. A. The Anglican Group. S. Heaslett. (CC,γ) III 9

472. B. The "Churches of Christ" Group. R. D. McCoy. (CC,ι) III 14

473. C. The Congregational Group. D. W. Learned. (CC,γ) III 22

474. D. The Methodist Group. E. T. Iglehart. (CC,γ) III 28

475. E. The Presbyterian Group. H. V. S. Peeke. (CC,ι) III 35

476. Relation between Older and Younger Churches.
M. Kozaki. (CC,D,K,v) III 249

477. Religion and Nationalism in Japan. T. T. Brumbaugh. (K,L) X 126

478. Religion and Present-day Problems. N. Imaoka. (G,L) III 182

479. Religion in Formosa. F. G. Healy. (JJ,L,Y) XI 221

480. Religious Bodies Law Debate, The. (P) XIV 169

481. Religious Educational Conference at Gotemba, Notes from the.
Z. Goshi. (G,b) VII 377

482. Religious Liberty in Japan. (P,γ) VI 282

483. Religious Organizations Bill, The. S. Ojima. (P,L) IV 108

484. Religious Program of a Christian School for Girls.
H. M. Palmer. (b) XIII 232

485. Religious Program of a Christian University. C. J. L. Bates.
(b,Q) XIII 223

486. "Religious Revival", "Buddhism". H. Hannaford. (JJ,L) X 72-73

486. Renewed Emphasis on Evangelism. S. Hirono. (E,J) XIV 327

487. Rennyo Shonin and the West Coast of Japan. C. P. Holmes.
(L) II 76

488. Report of Mr. Kagawa's Evangelistic Campaign, A.
P. G. Price. (I,M,N,V) IV 130

489.	Report of Three International Conferences. S. Saito. (F)	VII	365
490.	Report on Christian Education, The. Z. Demura & D. B. Schneder. (c)	VII	274
491.	Results of Church Union in Canada, The. C. J. L. Bates. (S,X)	II	51
492.	Resurrection of Hope, The. J. C. Mann. (T,W)	XIII	96
493.	Retirement of a Christian Judge, S. Furuya. I. MacCausland. (A,x)	IX	159
494.	Right Use of Leisure, The. E. R. Kaufman. (m,*)	IX	354
495.	Robinson, J. Cooper. (B)	I	392
496.	Rokurigahara Experimental Farm, The. M. Vories. (r)	VI	368
497.	Round-Table Discussion on Christian Literature, A. (c)	VII	126
498.	'Round the Camp Fire. J. N. Scott. (n,p)	I	148
499.	Roman Catholic Literature in Japan. H. Noll. (ケ,c)	VII	150
500.	Roman Catholicism and Protestantism in Japan. E. Hessel. (I,ケ)	XI	39
501.	Rural Church in Japan I, The. R. H. Felton. (e,f,l,m,r,R)	XIII	23
501.1	Rural Church in Japan II, The. R. H. Felton. (H,r,v,M)	VIII	139
502.	Rural Community Life and the Church. E. M. Clark. (r)	XI	357
503.	Rural Depression and the Traffic in Women. K. Matsumiya. (q,r)	X	7
504.	Rural Evangelism. A. P. Hassell. (p,r)	III	337
505.	Rural Evangelism in Practice. A. O. McLeod. (e,m,r)	XI	165
506.	Rural Evangelism, Self-Supporting. E. M. Clark. (r,v)	VII	57
507.	Rural Evangelism—Some Practical Suggestions. H. V. Nicholson. (r)	XI	232
508.	Rural Problem, The. W. Axling. (D,r)	III	255
509.	Rural Problem, The. M. Sugiyama. (r)	VI	107
510.	Rural Reconstruction in Miyagi Prefecture. W. Q. McKnight. (r)	XII	252
511.	Rural Rehabilitation in Shinshu. A. R. Stone. (r)	XII	259
512.	Rural Women. G D. Olds. (r,u)	VI	127
513.	Rural Work in Japan. K. L. Butterfield. (p,r)	VII	17
514.	San-Iku Education in Practice. Andrew N. Nelson. (b,U)	XI	249
515.	San-Iku, Educational Pioneering in. Andrew N. Nelson. (b,U)	XI	126
516.	Scientist in the South Seas, A. K. E. Aurell. (A)	IX	374
517.	Scout Movement and the Church, The. G. S. Patterson. (a)	VI	45
518.	Secrets of a Growing Spiritual Life. T. Kagawa. (M,T,W)	XIII	8
519.	Self-Supporting Rural Evangelism. E. M. Clark. (r,v)	VII	57
520.	Spiritual Guidance. G. Binford. (I,T)	VIII	328
521.	St. Shigema of the Gambling Den. L. J. Erickson. (A)	VI	164
522.	Shimotsuma's "57 Varieties". E. J. S. Binford. (B,CC,p)	I	128
523.	Significance of the Madras Conference, The. Y. Chiba. (E)	XIV	15
524.	Shrine Question, The. An Interview with the Hon. R. Mizuno. (L)	V	249
525.	"Sir, We Would See Jesus!" J. N. Scott. (T)	II	294
526.	Situation in Korea, The. C. S. Olds. (h)	X	163
527.	Social Ideal, The. W. Axling. (e,f,s)	I	226
528.	Social Settlements. A. P. Adams. (I,s)	V	165

529.	Social Task Confronting the Christian Church in Japan, The. T. Kagawa. (e,f,r,M)	I	38
530.	Socialized Education. A. Takeuchi. (b,s,O)	VIII	34
531.	Solving Problems through Understanding. A. Jorgensen.		
531.	Solving Problems through Understanding. A. Jorgensen. (Y,G,w,O)	V	30
532.	Some Aspects of the Influence of Western Philosophy upon Japanese Buddhism. F. Shacklock. (K,L)	XIV	152
533.	Some Christian Women Leaders of Today. H. Miyagi. (A,I,b,c)	V	156
534.	Some Impressions of the Herrnhut Conference. A. Ebisawa. (F)	VIII	58
535.	Some Japanese Spring Songs and Tragedy. G. Shaw. (c)	VIII	135
	Some New Methods—A Symposium.		
536.	A. Moving Picture and Stereoptican Evangelism. D. C. Buchanan. (k)	VII	53
537.	B. Self-supporting Rural Evangelism. E. M. Clark. (r,v)	VII	57
538.	C. Work in a Commercial Area. M. Kobayashi. (f)	VII	64
539.	D. Public Health Service. C. M. Nuno. (e)	VII	67
540.	E. The Stranger at the Gate. H. V. Nicholson. (m)	VII	70
541.	Some Reactions to "Re-Thinking Missions." D. Downs. (Q,=)	VIII	123
542.	Some Thoughts about the Future of Christian Ed. in Japan. K. Ishiara. (b,U)	VI	260
543.	Sone Settlement, The. H. and S. Ishida. (r,s,v)	IX	35
	South India Proposals and Japan, The.		
544.	A. An Anglican Viewpoint. P. K. Goto. (ア,S)	V	169
545.	B. A Congregational Viewpoint. M. Kozaki. (ウ,S)	V	172
546.	C. A Methodist Viewpoint. S. Kawashiri. (エ,S)	V	175
547.	D. A Presbyterian Viewpoint. T. Miyoshi. (オ,S)	V	178
548.	Special Evangelistic Campaign, The. A. Ebisawa. (V,=)	IV	277
549.	Spirit of Evangelism, The. C. A. Logan. (W,V)	XII	231
550.	Spirit of Japan, The. E. S. Sturge. (E,JJ)	X	151
551.	Spiritual Awakening of the Church. C. J. L. Bates. (T)	XI	7
552.	Spiritual Healing of Disease, The. C. I. McLaren & H. M. Cary. (e,W)	X	350
553.	Stranger at the Gate, The. H. V. Nicholson. (m)	VII	70
554.	Straw-sandalled Mayor, The. K. Kamisawa. (C,q,U)	VI	148
555.	Straws in the Wind. Anonymous. (O)	VIII	253
556.	Student Center in Tokyo. (b,y)	IX	273
557.	Student Christian Work in Japan. L. S. Albright. (b,y,=)	XI	49
558.	Student Work Problems Solved and Unsolved. T. D. Walser. (b)	X	57
559.	Study in Licensed Prostitution, A. G. Yamamuro. (q)	VII	245
560.	Summering in the Country. Sam and Dorothy Franklin. (p,r,B)	IX	27
561.	Summons to a Larger Evangelism, The. J. R. Mott. (G,T,Z)	IV	190
562.	Sunday School as an Effective Part of the Church. (t,b)	VI	38
563.	Tada, Shiroshi. M. W. Crawford. (A)	VIII	206

564.	Temperance Progress Reviewed. K. E. Aurell. (q,I)	X	175
565.	Temple Grounds and Mining Town. T. Allen. (n)	IX	46
566.	Tendencies in Current Japanese Fiction, The. H. Muraoka. (O,c)	IV	152
567.	Tenrikyo, a Study in Religious Methods. F. F. Warren. (L)	VII	30
568.	Tenrikyo, One of Japan's New Religions. M. Osaka. (L)	V	363
569.	Tent Evangelism. W. J. Callahan. (n,r)	IV	138
570.	Teusler, R. B. G. E. Bott. (B,7,e)	IX	324
571.	"These That Have Turned the World Upside Down." H. F. Woodsworth. (T)	VII	319
572.	Theological Education. S. Heaslett. (R)	VII	279
573.	Thirteenth Anniversary of National Y.M.C.A. Committee. G. S. Phelps. (*)	VIII	264
574.	"Thought Guidance." S. A. Stewart. (O,P)	IV	23
575.	Three Homes. F. Cary. (A,r)	IX	38
576.	Three Religions Conference, The. R. C. Armstrong. (F,L)	III	271
577.	Three Religions Conference, Oct. 13, 1934. L. J. Shafer. (JJ,L)	X	70
578.	Three Stages of the Shinto Religion, The. G. Kato. (L)	III	116
579.	Titles of Honor, European & Japanese. W. A. Richards. (JJ,L)	IV	119
580.	To an American Friend. D. Tagawa. (w,JJ,Y,X)	X	135
581.	Tokyo Methodist Social Service Federation. A Symposium. (b,es,g,s,x)	XII	155
	Tomorrow of Missions in Japan, The.		
582.	A. The Enlisting and Training of Leaders, Both Lay and Clerical. A. D. Berry. (G,a,b,p,v,T)	II	302
583.	B. In Christian Educational Inst. H. B. Benninghoff. (G,b,g,U)	II	309
584.	C. The Presentation of the Christian Message in Relation to the Non-Christian Faiths in Japan. A. K. Reischauer. (G,L)	II	315
585.	D. Race Relations. A. Jorgensen. (G,p,w)	II	321
586.	Toyo Eiwa Jo Gakko. F. G. Hamilton. (b)	IX	215
587.	Trends of the Time. W. Axling. (I)	X	250
588.	Treatment of Tuberculosis. R. K. Start. (e)	X	359
589.	True Church, The. C. W. Iglehart. (T,W)	XI	316
590.	Tsuda College. A. C. Hartshorne. (A,b)	IX	211
591.	Tsubouchi, Yuzo. (C)	X	168
592.	Tubercular Tales. E. F. Upton. (e)	XIV	234
593.	Twentieth Century Christ. C. MacDonald. (o,P,T)	IV	103
594.	Twenty Years in Tokyo's East Side—The Kobokwan. J. H. Covell. (e,s,I,q)	XIV	251
595.	Uchimura Kanzo, in Retrospect. Miyabe & Kakihara. (A,c,K)	XII	13
596.	"Uemura, Masahisa, and His Times." W. G. Hoekje. (A,L,K,R,c)	XIII	200
597.	Union Higher Theological Institution for Japan, A. D. B. Schneder. (=,K)	VI	264
598.	Unique Gathering, A. A. Jorgensen. (G,a)	IV	79
599.	"Until She Find It." C. Macdonald. (x)	III	126
600.	Urgency of Temperance Reform, The. E. C. Hennigar. (q)	XII	362
601.	Value of the Kindergarten from an Evangelistic Standpoint, The. Z. Hinohara. (g,t)	VI	35

602. Value of Theological Education as Seen by a Pastor at Work,
The. T. K. (R) VI 248

603. Veteran Reviews the Work, A. An Interview with Miss Gaines
of the Hiroshima Girls' School. H. Collins. (B,b,p) V 115

604. Villagers' Ideas on Life and Religion. C. Noss. (r) VI 136

605. Village Life—A Missionary Family's Experiences. Hester and
Henry Bovenkerk. (B,p,r) X 226

606. Villages of Japan and their Evangelization. K. Ogawa. (H,r)
VI 122

607. Vision and Fellowship. J. T. Meyers. (CC,Q,U) X 16

608. Vision of the United Church, The. K. M. Shepherd. (S) II 73

609. Visit to Shanghai, A. A. Ebisawa. (F,w,Y) VII 177

610. Voice of Missions at Lausanne, The. E. T. Slosser. (F,?) II 345

611. Way of Man, The. C. E. Barnard. (L) X 211

612. Western Influence on Contemporary Buddhism. F. Shacklock.
(K,L) XIII 12

613. What Becomes of Our Missionary Children? C. B. Olds. (p,I,K)
VIII 232

614. What Does the Church Need Most? W. M. Vories. (r,z,W)
XIV 227

615. What Japan is Reading. T. Sasagawa. (c,Y,O) VII 156

616. What Japanese Students are Reading. M. F. Kennard &
K. Takamatsu. (c,U,O) VII 254

617. What of the Boy? F. L. Roberts. (a,y,?,t) X 155

618. What Rural Workers can Learn from Denmark. E. M. Clark.
(H,r,X) X 318

619. Wholesome Guidance of Thought, The. D. Tagawa.
(JJ,O,b) IV 9

620. Wholesome Guidance of National Thought. G. S. Phelps. (O)
IV 19

621. Why Gyo? T. Rowell. (L) XII 113

622. Why One Young Missionary Stayed by his Task. J. K. Linn.
(B,p) IV 46

623. "The Kind Bloweth Where It Listeth. . . So Is He That Is
Born of the Spirit." M. Akazawa. (o,L) V 44

624. Winning Men to Christ. W. M. Garrott. (F,o) XII 352

625. Woman and Christian Citizenship. K. Ide. (u) V 137

626. Women Workers in Japan. T. Angai. (f,u) V 132

627. Women5s Work in the Country. F. M. Freeth. (B,r,k,u) V 151

628. W.C.T.U. of Kobe, Address of Mrs. Shizue Komai before the.
(q,I,O) VIII 243

629. Work among Business Girls. C. Holland. (f,p,w) I 124

630. Work among Koreans in Japan. (h) IX 277

631. Work among Young People in a Typical City. J. K. Morris.
(a,b,?,y) X 67

632. Work in a Commercial Area. M. Kobayashi. (f) VII 64

633. Work in the Mikawashima Slums. M. Suzuki. (f,s) III 288

634. Working alongside a Japanese Church. N. F. J. Bowman.
(CC) I 110

635. Working with a Japanese Church. Anonymous. (CC,p) I 103

636. World Conference on Faith and Order, The. Y. Inagaki.
(F,S) II 339

637.	World Dominion Movement. G. K. Chapman. (W,X)	XIII	128
638.	World S.S. Convention. L. L. Shaw. (F,t)	XII	83
639.	"Y" Program for Youth, The. R. L. Durgin. (a,n,*)	X	64
640.	Yabe, Kiyoshi. Ariga and Kagawa. (A,M,r)	XII	123
641.	Yamabushi and His Influence. S. Tsukada. (JJ,L)	VI	139
641.	Youth and Christian Responsibility. S. Saito. (E,a,*)	XIV	335
642.	Youth and the Church's Opportunity. E. Gillilan. (a,O,W)	IX	333
643.	Youth and the Kingdom of God. E. Gillilan. (a)	VIII	366
644.	Yuasa Elected as Doshisha President. M. Morikawa (A,b)	X	173
645.	Zako, Aiko. C. B. De Forest. (A,c)	VIII	91

SUBJECT INDEX AND KEY

Following the title and author of each of the listings in the preceding alphabetical index the nature of the article is indicated by the use of symbols which the following chart explains. For instance, item number one in the alphabetical index is entitled "Abolition Campaign in Shinshu," and it is followed by symbols "I" and "q". According to the chart it is an article treating the history or development of Christianity in Japan, and the purity movement.

The subject index is the reverse of the alphabetical index. The numbers following each of the listings in the subject index refer to the corresponding articles in the alphabetical index.

* * * *

A. Biography: Japanese Christians.	405, 432, 433, 459, 470-476, 522, 607, 634, 635.
46, 123, 144, 154-162, 189, 192, 207, 228, 249, 260, 308, 310, 312, 321, 353, 362, 364, 387, 399, 412, 442, 493, 516, 521, 533, 563, 575, 590, 595, 596, 640, 644, 645.	D. Jerusalem Conference. ₃ 51, 68, 102, 118, 250, 372, 446, 460, 467, 476, 508.
B. Biography: missionary.	51, 125, 150 ₁ , 150 ₂ , 204 ₁ , 291-307, 445, 523, 641 ₁ , 644.
29, 33, 107, 146, 191, 220, 248, 253, 289, 464, 495, 522, 550, 560, 570, 603, 605, 622, 627, 644.	E. Madras Conference. ₂ 5 ₁ , 125, 150 ₁ , 150 ₂ , 204 ₁ , 291-307, 445, 523, 641 ₁ , 644.
C. Biography: other.	61, 104, 137, 153, 177, 265, 277, 313, 314, 462, 489, 534, 576, 609, 610, 624, 636, 638.
37, 301, 354, 355, 398, 416, 554, 591.	F. Other conferences abroad. 24, 64, 71, 76, 78, 83, 103, 166-171, 186, 195, 233, 259, 262, 264, 265, 336, 338, 355, 366, 369, 372-374, 376.
CC. Church and mission relationships.	G. Local and national conferences. ₄ 24, 64, 71, 76, 78, 83, 103, 166-171, 186, 195, 233, 259, 262, 264, 265, 336, 338, 355, 366, 369, 372-374, 376.
11, 12, 76, 79, 103, 202, 229, 250, 265, 320, 328, 335, 391, 392,	3. See also editorial pages of the numbers in which these articles appear.
3. See also editorial pages of the numbers in which these articles appear.	4. See also departmental notes and news of Christian Japan in the latter part of most issues for unindexed materials.

400, 402, 430, 448, 478, 481, 531, 561, 582-585, 598.

H. Cooperatives and Christian industrial projects. 101, 105, 106, 116, 191, 218, 348, 421, 423, 450, 501, 606, 618.

I. History and development of the Christian movement in Japan. 1, 4, 18, 27, 30, 31, 36, 38, 49, 50, 56, 59, 64, 72, 83, 86, 120, 122, 134, 141-144, 147, 165, 177, 199, 200, 207, 214, 220, 223, 239, 240, 254, 257, 278, 368, 375, 379, 380, 393, 401, 405, 412, 433, 437-440, 444, 459, 488, 500, 520, 528, 533, 564, 587, 594, 613, 628.

ア The Anglican group. 11, 27, 93, 180, 183, 241, 326, 359, 397, 456, 471, 544, 570.

イ The Church of Christ group. 472.

ウ The Congregational group. 10, 95, 187, 244, 276, 324, 391, 473, 545.

エ The Methodist group. 97, 232, 243, 320, 323, 474, 546, 581.

オ The Presbyterian-Reformed group. 98, 182, 207, 220, 242, 396, 432, 475, 547.

カ The Baptist group. 24, 94, 184, 231, 245.

キ YMCA, YWCA. 15, 32, 363, 385, 494, 557, 573, 617, 631, 639.

ク The Greek Catholics. 96, 441, 464.

ケ The Roman Catholics. 99, 251, 499, 500.

コ The National Christian Council and union organizations.⁴ 125, 369-375, 445, 482, 541, 548, 597.

サ The Federation of Christian Missions; the Fellowship of Christian Missions and the Missionary Conference of Central Japan.⁴ 166-177, 186, 336, 338, 379, 402, 409, 430, 435, 448.

シ Omi Mission. 26, 66, 152, 405.

J. Evangelism, evangelistic techniques and environmental factors. 92, 145, 150, 293, 295, 366, 386, 408, 447.

a. Children and youth. 14-16, 19, 27, 32, 38-40, 54, 86, 87, 164, 189, 215, 236, 256-258, 354, 363, 443, 469, 517, 582, 598, 617, 631, 639, 641, 642, 643.

b. Christian education (including alumni work). 8, 13, 14, 16, 27, 44, 57, 63, 83, 90, 100, 117, 120, 129-134, 139, 187, 199, 214, 226, 236, 246, 250, 255, 265, 272, 281, 298, 308, 310, 311, 330, 342, 353, 387-389, 395, 400, 413, 417, 419, 433, 441, 443, 446, 467, 481, 484, 485, 514, 515, 530, 533, 542, 556-558, 562, 581-583, 586, 590, 603, 619, 631.

c. Literature (including Bible, hymnal and non-Christian).⁴ 36, 45, 48-50, 54, 67, 75, 86, 88, 113, 126, 127, 136, 200, 204, 207, 217, 224, 254, 257, 263, 280, 283-286, 312, 316, 344, 361, 368, 401, 433, 455, 463, 490, 497, 499, 533, 535, 566, 595, 596, 615, 616, 645.

d. Foreigners in Japan and Japanese abroad. 62, 235, 385.

e. Health activities. 21, 23, 38, 42, 91, 114, 129, 178, 180, 206, 208-211, 219, 250, 299, 351, 381, 382, 454, 501, 505, 527, 529, 539, 552, 570, 581, 588, 592, 594.

f. Industrial and business areas. 26, 65, 66, 68, 116, 118, 152, 216, 223, 287, 333, 384, 406, 421, 468, 501, 527, 529, 538, 626, 629, 632, 633.

g. Kindergartens. 20, 210, 233, 264, 352, 581, 583, 601.

h. Koreans in Japan and the Christian Church in Korea. 148, 179, 274, 275, 526, 630.

i. Lepers. 3, 39, 378, 433.

j. Miscellaneous. 48.

k. Motion pictures, drama, etc. 124, 151, 181, 332, 357, 457, 461, 536, 627.

l. Newspaper evangelism.⁴ 34, 110, 201, 234, 285, 358, 359, 394, 404, 456, 501.

m. Day nurseries and nursery schools. 23, 113, 114, 150, 225, 283, 288, 364, 383, 402, 403, 494, 501, 505, 540, 553.

- n. Outdoor evangelism (including camping). 15, 27, 32, 82, 164, 331, 431, 498, 565, 569, 639.
- o. Personal evangelism (including the Oxford Group). 19, 35, 104, 143, 286, 331, 410, 415, 456, 593, 623, 624.
- p. Place, function and training of missionaries. 8, 10, 12, 22, 42, 62, 79, 81, 89, 119, 133, 139, 147, 165, 193, 196-198, 202, 229, 255, 265, 282, 300, 318, 330, 332-335, 337, 339, 341-344, 349, 379, 380, 392, 395, 404, 409, 411, 426, 440, 498, 504, 513, 522, 560, 582, 585, 603, 605, 613, 622, 629, 635.
- q. Purity and temperance activities and movements.⁴ 1, 2, 31, 86, 188, 203, 315, 356, 399, 433, 503, 554, 559, 564, 594, 600, 628.
- r. Rural and village work. 5, 22, 54, 73, 80, 83, 111, 119, 147, 149, 163, 185, 188, 190, 196-198, 216, 218, 222, 226, 229, 250, 305, 319, 327, 339, 344, 393, 394, 417, 429, 435, 436, 496, 501-513, 519, 529, 537, 543, 560, 569, 575, 604-606, 614, 618, 627, 640.
- s. Social work and conditions. 12, 21, 40, 118, 209, 223, 248, 256, 287, 315, 327, 334, 384, 399, 468, 527, 528, 530, 543, 581, 594, 633.
- t. Sunday schools.⁴ 137, 258, 562, 601, 617, 638.
- u. Women's work and movements. 58, 60, 72, 127, 131, 132, 237, 353, 377, 455, 512, 625-628.
- v. Finance and self-support. 56, 114, 119, 182-184, 222, 302, 322-326, 437, 438, 449, 476, 501, 501, 506, 519, 537, 543, 582.
- w. Race relations and international understanding. 135, 227, 250, 279, 306, 318, 346, 360, 376, 443, 446, 460, 531, 580, 585, 609, 629.
- x. Work in prisons and among criminals. 189, 289, 365, 442, 469, 493, 599.
- y. Student work in Christian and non-Christian institutions. 13-16, 27, 57, 134, 146, 214, 440, 556, 557, 617, 631.
- z. Preaching. 427, 614.
- JJ. History of Japan. 25, 67, 77, 106, 120, 122, 134, 199, 205, 212, 247, 273, 424, 459, 479, 486, 550, 577, 579, 580, 619, 641.
- K. The indigenization of Christianity in Japan. 4, 5, 17, 27, 29, 43, 46, 52, 55, 56, 59, 67, 70, 75, 77, 89, 103, 108, 112, 124, 142, 144, 165, 202, 213, 217, 224, 246, 263, 278, 290, 297, 304, 335, 341, 342, 349, 367, 371, 405, 412, 415, 418-422, 434, 440, 447, 470, 476, 477, 532, 595-597, 612, 613.
- L. Japanese religions and Christianity's relationships with them. 6, 7, 17, 18, 28, 29, 47, 51, 52, 53, 55, 56, 59, 67, 77, 115, 121, 123, 138, 192, 205, 221, 230, 237, 238, 247, 294, 344, 347, 350, 373, 376, 398, 407, 414, 418, 445, 458, 477-479, 483, 486, 487, 524, 532, 567, 568, 576-579, 584, 596, 611, 612, 621, 623, 641.
- M. Kagawa.⁴ 101, 105, 123, 190, 200, 216, 259-261, 266, 270, 278, 317, 327, 386, 408, 421, 423, 450, 488, 501, 518, 529, 610.
- N. Kingdom of God Movement.³ 266-271, 317, 359, 368, 450, 488.
- O. Economic and social idealism (including Marxist, socialistic & dangerous thought). 44, 46, 56, 59, 60, 63, 67-69, 71, 74, 78, 90, 112, 121, 146, 186, 199, 216, 278, 279, 289, 302, 303, 345, 366, 421, 428, 434, 435, 440, 445, 468, 530, 531, 555, 566, 574, 615, 616, 619, 620, 628, 642.
- P. Religious control legislation. 9, 212, 214, 251, 252, 372, 374, 407, 445, 451, 453, 480, 482, 483, 574, 593.
- Q. "Rethinking Missions"³ 10, 112, 344, 345, 347, 415, 434, 485, 541, 607.
- R. Theology (philosophy) & theological education. 30, 83, 112, 128, 140, 204, 263, 278, 282, 284, 290, 297, 300, 328, 329, 352, 392, 434, 501, 572, 596, 602.

- S. Union, church. 41, 64, 83₁, 84, 85, 93-99, 102, 109, 178, 307, 316, 344, 390, 439, 444-446, 491, 544-547, 608, 636.
- T. Inspirational articles and sermons. 9, 104, 145, 194, 309, 336, 337, 386, 425, 427, 430, 459, 465, 466, 492, 518, 520, 525, 551, 561, 571, 582, 589, 593.
- U. Education in general. 64, 133-135, 146, 221, 227, 246, 255, 283, 350, 381, 413, 419, 424, 440, 452, 514, 515, 542, 554, 583, 607, 616.
- V. Evangelistic campaigns. 92, 222, 331, 340, 368, 369, 370, 375, 410, 444, 445, 456, 488, 548, 549.
- W. The Christian message and the nature of Christianity. 51-61, 69, 121, 123, 146, 150, 177, 186, 192, 204, 250, 252, 270, 278, 292, 303, 304, 317, 331, 343, 345, 382, 406, 415, 428, 465, 466, 492, 518, 549, 552, 589, 614, 637, 642.
- X. The sending countries. 141, 185, 193, 247, 250, 392, 491, 580, 618, 637.
- Y. China and Manchukuo. 153, 185, 213, 360, 479, 531, 580, 609, 615.
- Z. John R. Mott. 195, 262, 354, 355, 366, 390, 561.

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